ŚANKARA AND MADHVA

ON

THE ĪŚĀVĀSYA UPANIṢAD

K. B. ARCHAK

DHARWAD] [1981

ŚANKARA and MADHVA ON THE ĪŚĀVĀSYA UPANIṢAD

K. B. ARCHAK M. A.

श्री:

This book is published with the Financial Assistance of Tirumala Tirupati Devasthanams, Under Their Scheme Aid to Publish Religious Books

DHARWAD] [1981

ŚAṄKARA AND MADHVA ON
THE ĪŚĀVĀSYA UPANIṢAD

Shri K. B. Archak, M. A.
Vanavasi Rama Mandir, DHARWAD - 580 007

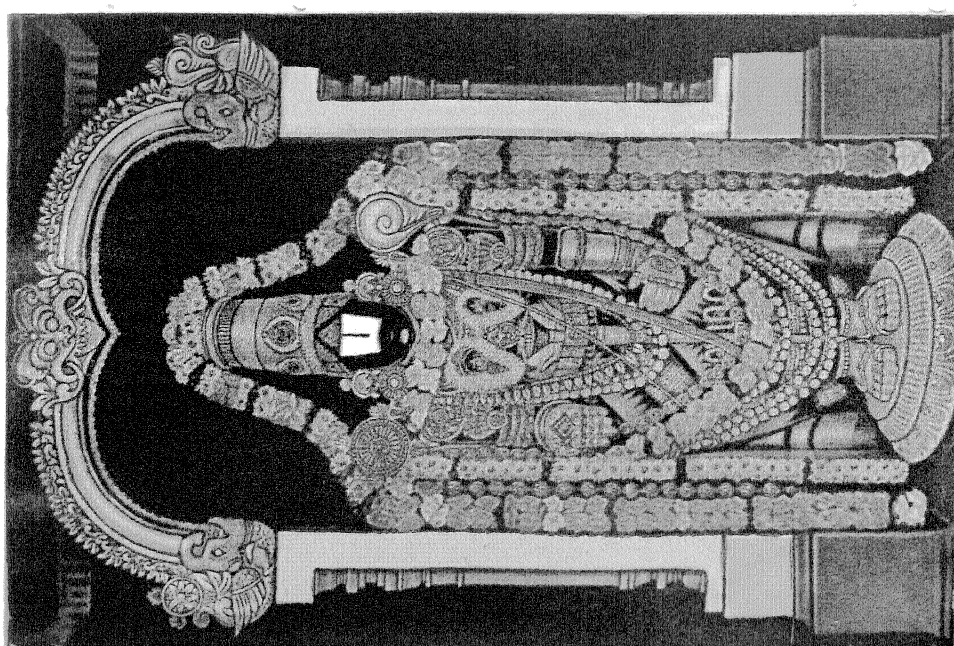
Publisher :

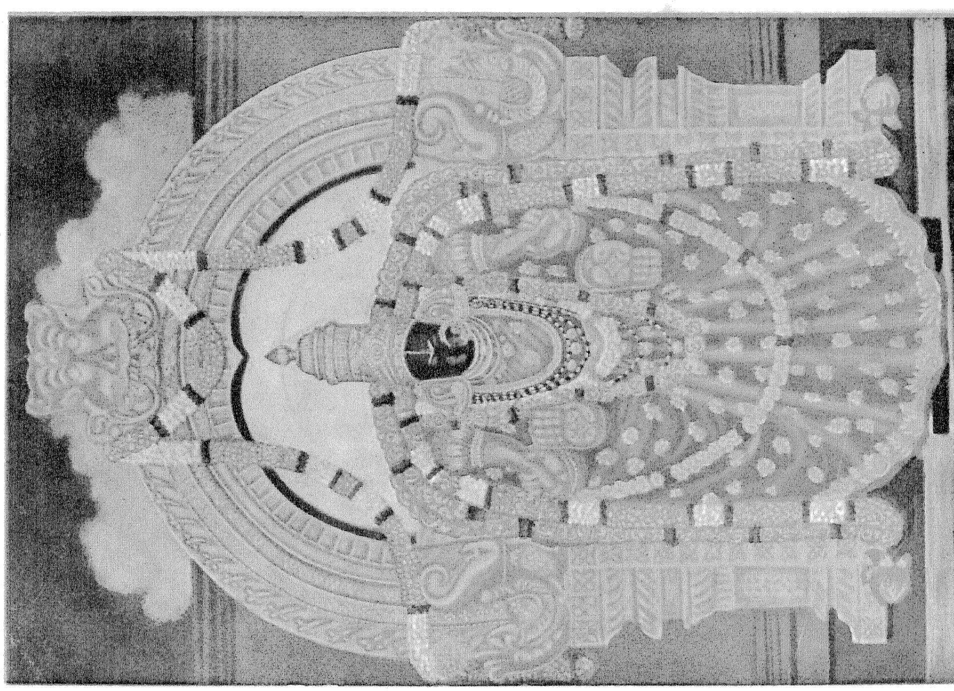
Shri **K. B. Archak** M. A.
Vanavasi Rama Mandir,
Station Road, DHARWAD-580 007

Durmati Saṁvatsara
Akṣaya Tṛtīyā
6th *May* 1981

Price : Ordinary Copy Rs. 20/-

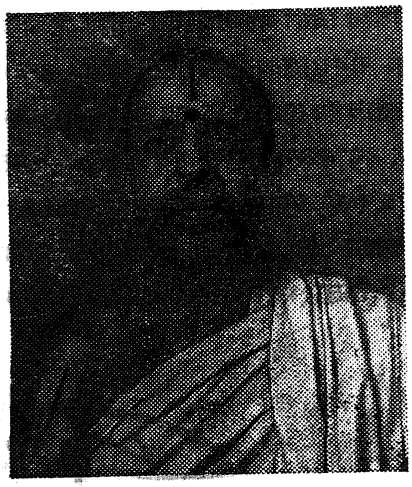
Sadanand Printers
DHARWAD-580 001





[illegible]

॥ श्रीः ॥



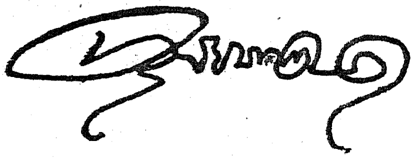
श्री पलिमारु तथा भण्डारकेरि उभयमठाधीशैः

श्रीमत्पूज्यविद्यामान्यतीर्थश्रीपादैः

अनुगृहीतं शुभाशसनम्

ईशावास्योपनिषत् पञ्चनिमेषैरेव समग्रापि पठितुमर्हा, अथापि सर्ववेदार्थगर्भिता ब्रह्माण्डगर्भितश्रीकृष्णवदनमिवाश्चर्यजननी बहुगम्भीरा च। अनेकैराचार्यैः स्वस्वबुध्यनुसारेण व्याख्यातत्वात् सा अन्यथाज्ञानमेवाजनयत्। सकलजीवोत्तममुख्यप्राणावतारभूतश्रीमध्वाचार्याः ईशावास्यादिमन्त्रव्याख्यानरूपेण विद्यमानवराहकौर्मादिपुराणवचनानुदाहृत्य यथार्थतया व्याख्यातवन्तः। यथा "अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते" इति मन्त्रे अविद्याशब्दस्य अयथार्थज्ञाननिन्दार्थकत्वं कौर्मपुराणवचनमुद्धृत्य समर्थितं श्रीमध्वभाष्ये। एवंस्थिते कैश्चित्

आधुनिकैः अविद्याशब्दस्य तादृशार्थं दृष्ट्वा अपहसितं, यत् तत् अस्माक-माश्चर्यमुत्पादयति यतः ते "गङ्गायां घोषः" इत्यादौ गङ्गाशब्दस्य लक्षणया गङ्गातीरार्थकत्वं न जानन्ति इति । अविद्याशब्दस्य लक्षणाया अयथार्थज्ञाननिन्दार्थत्वं विना मुख्यार्थस्यैव स्वीकारे अविद्यया मृत्युं तीर्त्वा इत्यस्यानन्वयापत्तेः अविद्याशब्दस्य गङ्गाशब्दसमानत्वात् । पुराणवच-नैस्तथा व्याख्यातत्वाच्च । एवमेव बहुस्थलेषु प्रमाणवचनोक्तमर्थमपहायैव स्वबुद्ध्या यद्वा तद्वा व्याख्यानकर्तार एव अन्ये । एतत्सर्वं तुलनात्मक-दृष्ट्या कृष्णमूर्ति अर्चक, एम्. ए. इत्येते विमृश्य सम्यक् व्यलिखन् । वयं तल्लेखनमवलोक्य महानन्दिनः स्मः । एतादृशाः संशोधनग्रन्थाः बहवः एतन्मुखात् निर्मिता भवन्तु इति आशास्य विरमामः ।



२६-२-१९८१

श्रीविद्यामान्यतीर्थश्रीपादाः
उडुपि श्री पलिमारुमठाधिपतयः

PREFACE

Multitude of articles, innumerable books and elaborate commentaries have been written on the *Īśāvāsyopaniṣad*, one of the most aphoristic and popular *upaniṣads*. This is because of its brevity in delineating the ethical and metaphysical truths in a unique form. Major commentators on this *Upaniṣad*, are Śaṅkara, Vedānta Deśika and Madhva, who are respectively the champions of the *Advaita*, *Viśiṣṭādvaita* and the *Dvaita* schools of *Vedānta*. As the title of the present work *Śaṅkara and Madhva on the Īśāvāsya Upaniṣad* suggests, I have tried to compare the interpretations of Śaṅkara and Madhva, of the *mantras* of the *Upaniṣad*. Besides, analytical light of Vedānta Deśika's interpretation is also indicated. My study of the commentaries of these two stalwarts in the field of Indian philosophy, made me side with Madhva rather than with Śaṅkara. My approach has been purely academical and critical without any prejudice with one or the other.

I have deep sense of respect and sincere obligations to Pandit Arakeri Jayateerthacharya, who helped me to read the elaborate and scholarly commentaries of Śaṅkara and Madhva, and of their followers, in a traditional method, which inspired me to write out my findings for the use of the readers.

The credit of such scholarly edited work should go to my revered teacher Dr. D. N. Shanbhag. M. A., Ph. D, Reader in Sanskrit. Karnatak University .Dharwad. I gratefully acknowledge my indebtedness to him. for he took special interest to make valuable suggestions and corrections in my manuscript. I undertook this work due to his sympathatic and inspiring guidance. Not only this, he encouraged me to bring out this work, and took pains of even going through the proofs.

I extend my gratitude to Prof. K. T. Pandurangi of Bangalore., Dr. R. A. Malgi., M. A., Ph. D., Prof. & Head. Dept. of English. Gujarat University and Dr. C. Venugopal, M. A., Ph. D., Dept. of English, Karnatak University, Dharwad. who went through the manuscript and made very valuable suggestions.

The value of this work has been increased by the sacred blessings showered by H. H. Sri Vidyamanyateertha Swamiji of Sri Palimar & Bhandarkeri Mutts, Udipi, which has been printed elsewhere in toto. I pray God that such blessings be over me through out my career. I offer my humble salutations to the revered His Holiness.

It is my pleasant duty to record here my heartfelt thanks to revered Shri P. V. R. K. Prasad. I. A. S., Executive Officer, T. T. D., Tirupati, for being extremely kind in sanctioning substantial financial aid to cover the printing charges of this work.

It is pleasure for me to express my sense of gratitude to Shri. S. K. Purohit, B. A. (Hons)., B. Com., Branch Manager. State Bank of India, Mudhol, and Shri G. K. Nippani. M. A. Lecturer in Sanskrit. Veerashaiva College, Bellary, who helped me financially to get this work published.

But for the efficient and prompt printing work carried out by the Sadanand Printers, Dharwad, this work would not have seen the light so early. I am grateful to the proprietor as well as his staff of the Sadanand Printers.

DHARWAD
6th May 1981

K. B ARCHAK

INTRODUCTION

The *Īśāvāsyopaniṣad* is at once exoteric as it attempts a synthesis of the practical values of life, and esoteric as it reveals the highest goal of life in the best possible way. To quote Dr. K. B. Ramakrishnarao "The Īśāvāsyopaniṣad holds an invitation to Infinite living by unravelling the nature of Infinite Being and by prescribing a way by which each little being, however small it may be and 'finite' we may call, can pass beyond the limits of his/its moral life to the bliss of infiinite immortal life."[1]

This is the only *Upaniṣad* which is a part of the *Saṁhitā*; other *upaniṣads* are distinct, and are generally attached to various branches of the Vedas. This *Upaniṣad* is also called '*Saṁhitopaniṣad*' for it constitutes the fortieth chapter of the *Vājasaneya Saṁhitā*, or the white Yajurveda. In respect of the *Vājasaneya Saṁhitā* there is an interesting legend, which we find in treatises like the *Śrīmad-Bhāgavata* (skanda 12, chapter 6), and the *Viṣṇu-purāṇa* (Book III, Chapters iv and v).

Lord Vedavyāsa, the incarnation of the Supreme Nārāyaṇa, divided the original Veda consisting of one hundred thousand stanzas, into four parts, in the twenty-eighth Dvāpara age. Summoning his four pupils, the omniscient teacher imparted the *Ṛgveda*,

which is also known as *Bahvṛca* (comprising many *ṛks*) to Paila; *Yajus* called *Nigada* (so called because the *Yajus mantras* are mostly in prose) to Vaiśampāyana, to Jaimini the collection of the *Sāmans*; and to Sumantu the collection called the *Atharva*.

Of the *Yajurveda* there are twenty-seven branches, which Vaiśampāyana compiled and taught to as many students. Amongst these, Yājñavalkya, the son of Devarāta was distinguished for piety and obedience to his preceptor.

Once Vaiśampāyana incurred sin of killing his sister's child by accidentally treading on it. Then Vaiśampāyana's disciples performed observances on behalf of their preceptor. But Yājñavalkya, one of his disciples, bluntly mocked his classmates and said: "Ah! Sir, how much can these puny men do by way of their observances? I shall perform that act of expiation by hard penance." At this, the preceptor was incensed and commanded him to relinquish all that he had learnt from him.

Thereupon, Yājñavalkya spewed out whatever he had learnt from Vaiśampāyana and departed.

देवरातसुतः सोऽपि च्छर्दित्वा यजुषां गणम् ।
ततो गतोऽथ मुनयो ददृशुस्तान् यजुर्गणान् ॥

(Śrīmad-Bhāgavata, 12. 6. 64)

Other pupils of Vaiśampāyana taking the form of partridges *(tittirī)* picked up the texts which he had discarded. And those *Yajus mantras* became that

exceedingly charming branch of *Yajurveda*, which is known as *Taittirīya Saṁhitā* or *Kṛṣṇa Yajurveda*, and those disciples were called the Caraka professors (from *caraṇa*– 'going through' or 'performing')

> वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन् ।
> यच्चेरुर्ब्रह्महत्यांहः क्षपणं स्वगुरोर्व्रतम् ॥

(Ibid. 12. 6. 61)

Then Yājñavalkya seeking to obtain the hymns that his teacher did not possess, performed austerities to please the Sun-God.

> याज्ञवल्क्यस्ततो ब्रह्मन् च्छन्दांस्यधिगवेषयन् ।
> गुरोरविद्यमानानि सूपतस्थेऽर्कमीश्वरम् ॥

(Ibid. 12. 6. 66)

Thus extolled and propitiated, the blessed Lord taking the form of a horse imparted to Yājñavalkya the knowledge of the *Yajus* hymns that were unknown to others. This is the *Śukla* or white *Yajurveda*. Then Yājñavalkya divided these *Yajus*–hymns into fifteen recensions and they were learnt by the Kāṇvas, the Mādhyandinas and others. And this present *Upaniṣad* is the concluding portion of the *Śukla–Yajurveda* belonging to the Kāṇva branch.

The tradition has placed this *Upaniṣad* as the first. To quote B. D. Basu: "If the mantra portions are older than the Brāhmaṇas, and they must be so, as the text is always older than commentary, then there can be no doubt that this Upaniṣad is older than the Bṛhadāraṇyaka which, according to some, is

the oldest of all. Many mantras of this Upaniṣad are to be found in the Bṛhadāraṇyaka. Thus the traditional order of the Upaniṣads, with the Īśāvāsya as the first, has an historical foundation."[2]

Though the *Īśa Upaniṣad* is said to be the first, it does not necessarily mean that, there must be a definite date and time of its composition or of any other *upaniṣad*. But most of the modern scholars like Dr. S. Radhakrishnan opine: "The earliest of them are certainly pre-Buddhistic, a few of them are after Buddha. It is likely that they were composed between the completion of the Vedic hymns and the rise of Buddhism (that is the sixth century B. C). The accepted dates for the early Upaniṣads are 1000 B. C. to 300 B.C. Some of the later Upaniṣads on which Śaṅkara has commented are pre-Buddhistic and belong to about 400 or 300 B. C."[3] Paul Deussen writes "In this sense a 'system of the Upanisads,' strictly speaking, does not exist. For these treatises are not the work of a single genius, but the total philosophical product of an entire epoch, which extends from the period of the wandering in the Ganges valley to the rise of Buddhism, or approximately from 1000 or 800 B. C. to 500 B. C., but which is prolonged in its offshoots far beyond this last limit of time."[4]

As a matter of fact, even an approximate date cannot be ascribed to the *upaniṣads*, for, traditionally they are *apauruṣeya*, like the *Vedas*, and not human compositios at all. "As a part of the Veda, the upan-

iṣads belong to śruti or revealed literature. They are immortal, sanātana, timeless. Their truths are said to be breathed out of God or visioned by the seers. They are the utterances of the sages who speak out of the fullness of their illumined experience. They are not reached by ordinary perception, inference or reflection, but seen by the seers even as we see and not infer the wealth and riot of colour in the summer sky."[5] In respect of *apauruṣeya*tva of the entire Vedic literature including the *upaniṣads Bṛhadāraṇyaka* speaks clearly : एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वांगिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि अस्यैवैतानि सर्वाणि निःश्वसितानि ॥ (II. 4. 10). Others say :

१) साक्षात्कृतधर्माणः ऋषयो बभूवुः तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्यः उपदेशेन मन्त्रान् प्राददुः । उपदेशाय ग्लायन्तोऽवरे बिल्वग्रहणायेम ग्रन्थं समाम्नासिषुः ।

(*Nirukta* I. 1. 20)

२) नित्या वेदाः समस्ताश्च शाश्वता विष्णुबुद्धिगाः ।
सर्गे सर्गेऽमुनैवैते उद्गीर्यन्ते तथैव च ।
तत्क्रमेणैव तैर्वर्णैः तैः स्वरैरेव नाऽन्यथा ॥

(*Brahmāṇḍa Purāṇa* cited in Madhva's *Viṣṇutattvanirṇaya*)

३) ईशेनोच्चरितं तच्च ब्रह्मादीनां परम्परा ।
अनुभूतं स्मरेन्नित्यं न करोति स्वयं पुनः ॥

(Vādirāja's *Yuktimallikā*-Guṇasaurabha-śloka-80)

4) "The only meaning, it seems to us, that we can assign to the above passage is that all these great

works, whether we take the Vedas and the Upaniṣads on the one hand, or History and Mythology on the other, may be regarded as having [been due to the inspirational activity of God in the minds of those who composed (saw) them."

(*A Constructive Survey of Upanishadic Philosophy* By –R. D. Ranade. Bombay, 1968, P. 7.)

5) "Like the Vedas, they are also called shruti, as they are regarded to be the heard or revealed word of the Supreme Lord to the ancient sages living in forest on alms, practising austerity and meditation, and renouncing all desires and attachments of sense objects."

(*Prasthanik Trayi of the Three-fold Vedanta* By– R. C. Vidyarthi, Agra, Pp. 2–3)

It is said that the eighteen *mantras* of this *Upaniṣad* are mystic and they correspond with the eighteen chapters of the *Bhagavadgīta*. "The number eighteen is a suggestive figure–the Mahābhārata has eighteen books; the Gītā has eighteen chapters; and this first in the series of the Upaniṣads has eighteen verses. Is there any coincidence? Raṅga–Rāmānuja answers the question by saying that the whole of Gītā is the expansion of these eighteen verses. We say yes, not only the Gītā but the whole of the Mahābhārata is based upon these eighteen verses. The number is mystic, and whenever employed in any sacred book indicates that there is a hidden meaning underlying

the apparent one. and that the reader should pause, reflect and meditate till he has reached the hidden sense. For it is thus that his intuition can be brought into play."[6] On this ground, it may be said that this *Upaniṣad* as it reveals an integrated synthesis of the paths leading to *Mokṣa* can be considered an aphoristic summary of the whole upaniṣadic philosophy. Hence the *Īśāvāsyopaniṣad*, though the shortest, is called as the first and the oldest of all the *Upaniṣads*, and it occupies a unique place in the history of Indian spiritual and philosophical literature.

This *Upaniṣad* firstly, is commented upon by Śaṅkara (780-820 AD) the well known founder of the Advaita school of Thought, and then by some of his traditional followers like Ānandagiri, Brahmānanda, Śaṅkarānanda, Rāmachandrapaṇḍita. Ānandabhaṭṭopādhyāya Mahīdhara and Uvaṭa among others: and modern scholars like Paul Deussen. Dr S. Radhakrishnan Hume. Roar have more or less followed Śaṅkara's commentary. Moreover most of the other modern scholars also pursued the path laid down by Śaṅkara. The reason might be the popularity of Śaṅkara's Advaita Vedānta, or their acquaintance with only Śaṅkara's thought. But Śaṅkara, as will be shown, has missed the core of the *Upaniṣad*.

Vedānta-Deśika belonging to the Viśiṣṭādvaita school of Thought has commented upon the *Īśāvāsyopaniṣad*, which has been further commented upon by Veer-Raghavapcharya. The latter commentary is na-

med as '*Ācārya-Bhāṣya-Tātparya*'. Rāmānuja has touched upon some of the relevant points of the *upaniṣads* in his '*Vedārthasaṁgraha*' but he has not commented upon any of the *upaniṣads*.

Madhva, the propounder of the Dvaita school of Thought has commented upon the *Īśāvāsyopaniṣad*. The available commentaries of this *Upaniṣad*. in the Dvaita tradition, are comparatively more in number, than in any other school of Vedānta. They are:

1) Ṭīkas by Jayatīrtha., & Vāmanapaṇḍitācārya*
2) Ṭippaṇī of Raghunātha-Tīrtha.
3) Ṭippaṇī of Vādiraja-Tīrtha.
4) Ṭippaṇī of Śrinivāsa-Tīrtha.*
5) Khaṇḍārtha of Rāghavendra-Tīrtha.
6) Ṭippaṇī of Guhāpura Krishna Sharma*
7) Ṭippaṇī of Nṛsiṁhācārya Chalāri.
8) Ṭippaṇī of Satyaprajña-Tīrtha.[7]
9) Ṭippaṇī of Nṛsiṁhācārya, disciple of Śrīpoorṇabodha.*
10) Ṭippaṇī of Maṅkāli Dharmāchārya.*
11) Ṭippaṇī of Gūdha-kartṛka.*

(* - These manuscripts are in the collection of Shri V. Prabhanjana, Vyasankere.)

The first aspect that is to be discussed, is the point pertaining to *Maṅgalācaraṇa* in the light of these several commentaries belonging to these three major schools of the Vedānta.

Since the olden days, Indian tradition believes and has laid down the custom of performing *maṅgala* either bodily, mentally or orally, at the beginning of every work. Many authorities might be quoted in this regard. Among them, the *Śabdakalpadruma*[8], *Vṛttaratnākara*[9], *Mūlamathurānāthi*[10], Abhinavagupta[10]a, Annambhaṭṭa[10]b, the *Bālamanorama*[11], and Tryambaka Makhi[12] might be read to know the need of performing the *maṅgala*.

Tryambaka Makhi articulates an exhaustive account regarding the performance of *maṅgala*. It is therein enjoined that - "at the beginning of sacred *(vaidika)* as well as ordidary *(laukika)* works, performance of auspicious benediction is necessary. And not only at the beginning of the work, but also in the middle and at the end of the work, it is the customary duty of performing the *maṅgala*. That is why, in the works like *Aṣṭādhyāyī* etc. the ending aphorism 'अ अ' denotes that Pāṇini did perform *maṅgala* at the end, as 'अ' refers to Brahman.

Thus the authorities shown above emphatically state that auspicious benediction should be performed at the beginning of one's work, which removes obstacles and leads to a safe completion of the work undertaken.

Regarding this important aspect, it is very surprising to note that, Śaṅkara has not performed any *maṅgala* at the beginning of his commentary on the *Īśāvāsyopaniṣad*. It is surprising because Śaṅkara

has *maṅgala ślokas* at the commencement of his commentaries upon other *upaniṣads* like *Kaṭha Taittirīya*. *Māṇḍūkyā*, and *Bṛhadāraṇyaka*.

On the contrary some might argue that, there is no necessity of performing *maṅgala*, because the object of the commentary here is *Īśa*, who is eternally auspicious.

But this opinion contradicts the massive Indian tradition because, as it is stated before, it is the custom of the wise ones *(Śiṣṭācāra-paramparā)* to salute one's *Iṣṭa-devatā* to get one's work completed without any obstacles. Even Bhagavān Vedavyāsa, the incarnation of Lord Nārāyaṇa himself performs *maṅgala* at the beginning of His works like *Śrīmad-Bhāgavata*[13], *Śrīman-Mahābhārata*[14] and even the *Brahma-Sūtras*[15]. Here it should not be doubted as to whom does Bhagavān Vedavyāsa who is the Supreme Lord Himself bows down; because He did an auspicious introduction not for His own sake but to set an example of the customary duty of performing *maṅgala* to the rest of the world.

Being bound by the tradition, Vedānta-Deśika benedicts :

येनावास्यमिदं सर्वं चेतनाचेतनात्मकम् ।
विशुद्धसद्गुणौघं तं वासुदेवमुपास्महे ॥

"We meditate on Vāsudeva possessed of a mass of pure excellence who inhabits sentient and insentient world"[16].

Similarly Madhva offers salutation to Lord Hari: नित्यानित्यजगद्धात्रे नित्याय ज्ञानमूर्तये । पूर्णानन्दाय हरये सर्वयज्ञभुजे नमः ।।
"Adoration to Lord Hari who is the upholder of this universe which consists of the eternal and non-eternal objects, who is Himself eternal, is the very incarnation of knowledge, is blissful and is the enjoyer of all sacrifices."

So too, Ânandagiri at the beginning of his commentary[17] on the *Īśāvāsya-Śāṅkara-bhāṣya* has done the *maṅgala* without fail. These references should go to prove that performing *maṅgala* is very essential in any important intellectual feat. But Śaṅkara has unfortunately failed to perform *maṅgala*, and consequently defaults by ignoring the much too necessary tradition of performing the *maṅgala*.

Madhva having bowed down to Lord Hari proceeds to salute his *Guru* too :

यस्माद्ब्रह्मेन्द्ररुद्रादिदेवतानां श्रियोऽपि च ।
ज्ञानस्फूर्तिः सदा तस्मै हरये गुरवे नमः ।।

"Obeisance to Lord Hari (who is my) Master, from whom the knowledge of the gods like Brahmā, Rudra, Indra and others and even that of the Goddess Lakṣmī constantly emanates".

Now let us see the significance of these two *maṅgala Ślokas* :

I VERSE : Here the adjective '*nityānitya-jagaddhātre*' declares Lord Hari to be the Protector, Supporter,

Controller, Destroyer and so on, of this universe consisting of eternal and non-eternal objects.

A doubt may arise here that the supportership etc. of Lord Hari can be apprehended by the phrase '*anityajagaddhātre*' only; the word '*nitya*' is not necessary. Moreover it also can be argued that, the eternal objects do not require the supportership etc. of the Lord, because *nityapadārthas* are always *nitya*-imperishable by their intrinsic quality, nature and etc. They never get perished. So the Lord's supportership is not at all necessary for the existence of eternal objects. But in case of non-eternals, there is a need of support of the Lord, for they have a limited existence and are perishable. Hence, the phrase '*anityajagaddhātre*' is sufficient.

The objection raised above seems to be absurd, because God's 'supportership' for the eternal things is separately mentioned to show even their dependence on the Supreme Brahman. Moreover, if the eternals do not have the support of the Lord, they would have no substratum. Finally even the *Īśādhīnatva* of any individual soul which will be shown in the very first *mantra* of this *Upaniṣad* would not only seriously suffer but become even redundant.

Raghunāthatīrtha elucidates : नित्यं नित्यात्मनः यतः । तथाऽनित्यतयाऽनित्यं नित्यशक्त्या स्वयेश्वरः । नियामयति नित्यं चेत्येतावतो ग्रहणं सूचयितुमित्यादेरित्युक्तम् । यथा अनित्यं घटादिकम् अनित्यतया नियम्यते तथा नित्यं नित्यात्मना नित्यं च सर्वदेवेश्वरो नियामयति ।।[18]

Lord Hari rules eternals by eternality even as He does the non-eternals by non-eternality. The eternal and non-eternal objects are distinct and can never be mutually interchanged.

In this context, B. D. Basu tries to classify eternal and non-eternal objects: "The eternals are the jīvas or souls. The non-eternals are the bodies and other material objects, which change their forms[19]". The classification of non-eternals may be accepted. But the classification of eternals seems to be much more restricted, because there are many eternal objects other than *jīvas*. *Mūla-Prakṛti*, *Ākāśa* and etc. are as eternal as *jīvas*. Therefore the statement put forth by B. D. Basu is narrow.

Besides, a doubt may arise here: either to protect or to support, or to control, one should be possessed of a body. But, if the Lord has a body, then He would be subjected to birth and death and other demerits of the human body; hence there remains no superiority of the Lord.

To negate this objection, Madhva puts two adjectives '*jñānamūrtaye*' and '*pūrṇānandāya*'. i. e., Lord Hari possesses the body which is nothing but knowledge and bliss. Such Lord is most eternal or His body can never be destroyed. Besides Lord Hari, none of the higher gods like Goddess Lakṣmī, Brahmā, Vāyu, Garuḍa, Śeṣa, Rudra & others have such supreme blissful qualities. Therefore the Supreme Brahman alone, who possesses supreme attributes

can serve the *vyāpāras* of the universe, such as creating, protecting, controlling, destroying etc.

Such a God-Head, Lord Hari, is called '*Yajña-bhuk*' i. e., 'Enjoyer of all sacrifices' or the 'Lord of all sacrifices'

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्ते यत्र पूर्वे साध्याः सन्ति देवाः ॥
(*Taittirīya Saṁhitā*-III. 5.11; *Ṛg. Veda* I. 164.50)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् । (*Gitā* V. 29)
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥ (*Ibid* IX. 24)

Here the point to be noted is that "Viṣṇu is called the Sacrifice also because He is the enjoyer of sacrifices, Sacrifice or Yajña is another name of the Lord. Beings whose happiness is imperfect are running after external objects in order to complete their happiness. Surely, Hari is not the enjoyer of sacrifices in this sense, for His happiness or bliss is perfect and full. His enjoyment therefore, is a mere *lilā* or sport, in order to show condescension of his devotees by accepting their offerings."[20]

The attribute '*Yajñabhuk*' significantly suggests that Lord Hari who is the Lord of all sacrifices is the *adhikṛta devatā* of the *Īśāvāsyopaniṣad* which is established by Madhva in his commentary, that follows.

In the second *maṅgala śloka*, Madhva further proceeds to bow down to his preceptor after offering benediction to his *Iṣṭa-devatā*, Lord Hari. For Madhva, the preceptor is none else than Lord Hari

Himself. The word 'Śrī' is mentioned separately in order to show the difference between the knowledge of Goddess Lakṣmī and of Brahmā and others. The knowledge possessed by Śrī is eternal and never gets obscured, though it is at the pleasure of the Lord.[21] But in the case of Brahmā and other deities there is a need for the manifestation of knowledge (i. e. *Abhivyakti*). That is why, Goddess Lakṣmī is mentioned separately.

Thus, we have in these two benedictory verses an epitome of the account of the main tenets of Mādhva philosophy itself.

Then, Madhva has fulfilled the requirement of *anubandhacatuṣṭaya* by saying that—
स्वायम्भुवो मनुः एतैः मन्त्रैः भगवन्तमाकूतिसूनुं यज्ञनामानं विष्णुं तुष्टाव ।.
He quotes a statement from the *Brahmāṇḍa Purāṇa* to support his view :

स्वायम्भुवः स्वदौहित्रं विष्णुं यज्ञाभिधं मनुः ।
ईशावास्यादिभिर्मन्त्रैः तुष्टावावहितात्मना ।।
रक्षोभिरुग्रैः सम्प्राप्तः खादितुं मोचितस्तदा ।
स्तोत्रं श्रुत्वैव यज्ञेन तान्हत्वावध्यतां गतान् ।।
प्रादाद्धि भगवांस्तेषामवध्यत्व हरः प्रभुः ।
तैर्वध्यत्वं तथान्येषामतः कोऽन्यो हरेः प्रभुः ।।

From the statement quoted above, it may be said that (1) The real nature of Lord Viṣṇu, the incarnation of *Yajña* as described in the *mantras* of this *Upaniṣad* is *abhidheya*, the *subject matter*.

ii) The removal of the *sāṁsāric* bondage and attainment of Highest Bliss is the *prayojana* or the fruit. This aim is suggested in '*rakṣobhirugraih samprāptah....avadhyatām gatān*'.

iii) One who is anxiously, sincerely pining for the grace of Supreme Brahman, like Svāyambhuva Manu is the *adhikārin* or the eligible to receive the fruit.

iv) Lord Viṣṇu and His greatness as described in the *mantras* is *sambandha*[22] or the connection among all these.

Madhva proceeds to inform another group of four preliminary considerations in the statement quoted above; i. e., 1) Svāyambhuva Manu is the Seer or *dṛṣṭā (Ṛṣih)* of this *Upaniṣad*[23] as he pleases Lord Hari by means of these *mantras*.

2) Incarnation of Lord Hari as *Yajña* is *Devatā*.

3) & 4) Metre and *Yoga* may be understood by the very nature of the particular *mantra*. And so, it need not be mentioned separately.

Though Śaṅkara has mentioned the requirement of the '*anubandhacatuṣṭaya*',[24] he seems to ignore the four fold laws pertaining to the seer, the Devatā etc. Moreover, it is surprising that Vedānta-Deśika should ignore completely these two groups of four preliminary considerations, with which every work should necessarily be started.

Now let us proceed to delineate the purport of the *mantras* of the *Īśāvāsyopaniṣad* by examining the principal commentaries of Śaṅkara and Madhva with references to the modern interpretations too, wherever necessary.

On the first step itself, like '*mūle-kuṭhārah*', it might be objected that – the real philosophical topic of this *Upaniṣad* actually starts from the fourth *mantra* '*anejadekam* ' And this *Upaniṣad* in full. is well known as a source of the pure knowledge of the Supreme Brahman. Hence the first three *mantras* and their interpretations too. are not necessary and so useless, for they deal with some other 'non-philosophical' subject-matter.

But it is not so. The implication of the first three *mantras* is so deep and related to the forthcoming *mantras*. that, without these, it is impossible to understand the teachings of the *Īśāvāsyopaniṣad.* If so then. what actually is the import of the first three *mantras*? The reply is, the import of these *mantras* is to insist that to acquire the knowledge of Brahman, one must be qualified requisitely. Those requisite qualifications of a knower of Brahman such as *Vairāgya*, or renunciation' *svocita-karmānuṣṭhāna* or performance of one's ordained duties etc., have been brought out in the first three *mantras*[25].

In addition to this, the first *mantra* brings out the necessity of having *vairāgya*, its characteristic features and nature, which will lead towards the goal of acquiring the knowledge of Brahman.

I MANTRA

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद्धनम् ॥

"All this whatsoever in the Prakṛti (for its movement) is indwelt by the Lord. (As it belongs to Him alone) enjoy whatever is alloted to you. and do not beg from any other for weath "

Śāṅkara-Bhāṣya :– ईशा ईष्ट इतीट् तेन ईशा । ईशिता परमेश्वरः परमात्मा सर्वस्य । स हि सर्वमीष्टे सर्वजन्तूनामात्मा सन् प्रत्यगात्मतया तेन स्वेन रूपेणात्मना ईशा वास्यम् आच्छादनीयम् । किमिदं सर्वं यत्किञ्च यत्किञ्चित् जगत्यां पृथिव्यां जगत् तत् सर्वं स्वेनात्मना ईशेन प्रत्यगात्मतया 'अहमेवेद सर्वम्' इति परमार्थसत्यरुपेण अनृतमिदं सर्वं चराचरमाच्छादनीयं परमात्मना । यथा चदनागर्वादिरुकादिसंबन्धजक्लेदादिजमौपाधिकं दौर्गन्ध्यं तत्स्वरूपनिघर्षणेन आच्छाद्यते स्वेन पारमार्थिकेन गन्धेन तद्वदेव हि स्वात्मनि अध्यस्तं स्वाभाविकं कर्तृत्वभोक्तृत्वादिलक्षणं जगत् द्वैतरूपं जगत्यां पृथिव्याम् । 'जगत्याम्' इत्युपलक्षणार्थत्वात् सर्वमेव नामरूपकर्माख्यं विकारजातं परमार्थसत्यात्मभावनया त्यक्तं स्यात् । एवमीश्वरामत्मभावनया युक्तस्य पुत्राद्येषणात्रयसंन्यासे एवाधिकारो न कर्मसु । तेन त्यक्तेन त्यागेनेत्यर्थः । न हि त्यक्तो मृतः पुत्रो भृत्यो वा आत्मसंबन्धितायाअभावादात्मानं पालयति अतस्त्यागेनेत्ययमेवार्थः । भुञ्जीथाः पालयेथाः । एवं त्यक्तैषणस्त्वं मा गृधः । गृधिं आकांक्षां मा कार्षीः धनविषयाम् । कस्यस्विद्धनं कस्यचित्परस्य स्वस्य वा धन मा कांक्षीरित्यर्थः । स्विदित्यनर्थको निपातः । अथवा मा गृधः कस्मात् कस्यस्विद्धनमित्याक्षेपार्थो न कस्यस्विद्धनमस्ति यद्गृध्येत् । आत्मैवेदं सर्वमितीश्वरभावनया सर्वं त्यक्तमत आत्मन एवेदं सर्वम् आत्मैव च सर्वम् अतो मिथ्याविषयां गृधिं मा कार्षीरित्यर्थः ॥ १ ॥

TRANSLATION :

"Īśāvāsyam &c., 'Īśā' is the instrumental case, singular number of the noun 'Īṭ' Ruler. from the verbal root 'Īś' It is equivalent to Īś=iṭā, the Supreme God, the Supreme Spirit of all. He verily rules (Īṣṭe) all, being the Ātmā of all creatures, by His being the inmost Self. By Him, i. e., by one's own Self by the Lord (Īśa) is to be covered (vāsyam). What is to be covered? All this (yatkiñcha-idam sarvam). The word yatkiñcha is an archaic form of yatkiñchit, meaning whatsoever. Jagatyām-in the world; Jagat-moving. All this should be enveloped by one's Self, which is the Lord, i. e., with the thought of this highest truth, viz., I am all this being the inmost Self of all. By himself, which is the Highest Self, should be covered all this false immoveable world, as sandal or agaru by its sweet scent covers or perfumes the bad smell produced by putrid matter in water, by overpowering the evil odour: similarly, also by contemplating on the eternal verity of Self, is removed the false notion imputed to the Self that is an agent, an enjoyer, &c., causing the idea of duality, and producing in this world the various modifications having name and form and action. The word world is here illustrative, meaning everything that exists.

"So also is a person who contemplates on the Lord as Self fit for renouncing the threefold desires of possessing sons, (wealth and heaven) and he is not fit for ceremonial works. Tena tyaktena-by renouncing it (the word tyakta.=tyāga). A dead son or a servant may be said to be tyakta, or left, as there is a

want of relationship to the self, but it cannot save the Âtmā but it is by renunciation (tyāga) alone that is saved, hence the word tyakta (left) here is to be taken as equal to tyāga (renunciation), and not literally. Bhuñjīthāh-pālayethāh, &c., meaning 'thou shouldst protect, or protect thou.' Thou having renounced all desires, covet not (mā gṛdhah), i. e., do not entertain thoughts of acquiring wealth. Kasyasvid-dhanam-do not desire to obtain the property of any one, whether of a stranger or thy own. The word svid in the text is an indeclinable used as a mere expletive without any meaning. Or it may have a meaning in this way: Do not covet. Why? Kasyasviddhanam -whose is the property, i.e., no one can have property that one may covet : (svid having the force of an interrogative). All this is Âtmā only; by such divine contemplation, is everything renounced, because all belongs to the Self only, and the Self is verily all this.

Therefore, covet not these unreal substances."

Mādhva Bhāṣya

ईशस्य आवासयोग्यमीशावास्यम् । जगत्यां प्रकृतौ । तेन ईशेन त्यक्तेन दत्तेन भुञ्जीथाः । स्वतः प्रवृत्त्यशक्तत्वादीशावास्यमिदं जगत् । प्रवृत्तये प्रकृतिगं यस्मात्स प्रकृतीश्वरः । तदधीनप्रवृत्तित्वात्तदीयं सर्वमेव यत् । तद्दत्तेनैव भुञ्जीथा अतो नान्यं प्रयाचयेदिति ब्रह्माण्डे ॥ १ ॥

TRANSLATION :

"The word 'Īśāvāsyam' means 'worthy of capable of being dwelt in by the Lord.' 'Jagatyām' in the

Prakṛti.' 'Tena' means 'by Him the Lord.' 'Tyaktena' given. Enjoy thou what is given by Him.

Thus says the Brahmāṇḍa Purāṇa: 'Because Prakṛti is incapable of motion of herself, therefore, the Śruti says the world is indwelt by the Lord who causes all its motion.' Since Viṣṇu has entered into Prakṛti, in order to cause her evolution (pravṛtti), therefore, He is called the Lord of Prakṛti. Since the evolution is under His control, everything is said to belong to Him. Enjoy thou that only which He has given; and not beg from other."

CRITICAL NOTE :

1) Firstly, according to Śaṅkara, how can the Supreme Brahman who is '*Paramārthasatya*' pervade this illusory world? If the world is illusory, then how can the world be *Īśāvāsya?*[1] In respect of these two questions Śaṅkara has to admit either the reality of the world; for, the Supreme Reality pervades the world; or, illusoriness of the Supreme Brahman; for, the unreal world is pervaded by Him. But both alternatives debase the fundamental teaching of the *mantra*. Therefore Śaṅkara instead of admitting the illusoriness of the Supreme Brahman, is bound to accept the reality of the world, because the world which is controlled, protected by Him is factually real and cannot be unreal. Thus Śaṅkara must admit the reality of the world which is one of the important principles of the Dvaita system of Madhva.

2) Secondly, the word '*Īśāvāsya*' clearly shows *Vyāpya-vyāpaka-sambandha*. But the upaniṣadic state-

ment '*ahamevedam sarvam*' (I, verily is this all) quoted by Śaṅkara to uphold his advaitic view, contradicts the implication of the word '*Īśāvāsya*' i. e., *vyāpya-vyāpaka-sambandha* or the relation of the pervader and the pervaded. In this spirit, how can the statement '*ahamevedam sarvam*' make '*aham*' alone *satya* and '*idam*' *asatya*? If '*aham*' is regarded as *satya* then '*idam*' also should be admitted as *satya*. And thus the statement quoted by Śaṅkara instead of supporting the advaitic view, brings out dualistic view, as there are *two real* and *different* entities.

3) Except Madhva and his followers like Jaya-Tīrtha, all traditional scholars like Śaṅkara and his followers like Ānandagiri etc, including Vedānta-Deśika[2] have interpreted the word '*Jagatyām*' as '*Pṛthivyām*'. But the fact is, if the word '*Jagatyām*' is taken to mean only '*pṛthivyām*', it then leads to the notion that all movement in the universe is by its own capacity. But this contradicts the *Īśādhīnatva* of this *Jagat* accepted by all revealed texts, and which is experienced by one and all.

4) Śaṅkara's treatment of '*tena tyaktena*' as 'therefore by renunciation' does not clearly bring out the real meaning of the phrase. The meaning that Śaṅkara wants to bring out here, is, "one must protect oneself by renunciation." But what is there to renounce in the unreal world? But, if the words '*tena tyaktena*' are taken into consideration with reference to '*bhuñjīthāḥ*' in the light of Śaṅkara's commentary itself the meaning attributed to '*tena tyaktena*' by him, does not go with that attributed to '*bhuñjīthāḥ*'

How? one may ask. Śaṅkara interprets the word '*bhuñjīthāḥ*' as '*pālayethāḥ*' –meaning 'protect yourselves'. But what is there to protect if all worldly objects are renounced? An aphorism of Pāṇini '*Bhujo' navane*'[3] declares that after the root *bhuj*, the *ātmanepada* is used except in the sense of 'protecting'; i. e., the root *bhuj* in the *ātmanepada* cannot give the meaning 'to protect', but has several meanings as 'to cherish', 'to eat', 'to enjoy' etc. Thus, Śaṅkara's interpretation of both '*tena tyaktena*' and '*bhuñjīthāḥ*' is not convincing in the context and violates even the grammatical requirement.

5) Then, pertaining to '*mā gṛdhah kasya sviddhanam*', Śaṅkara suggests not to covet either the wealth belonging to some one else or one's own, because of the loss of any desire towards anything worldly. And further in his alternative interpretation he concludes by adducing a statement '*Ātmaivedam sarvam*' (All this is verily, Âtman) (*Chān. Up* 7. 25. 2) where he dismisses everything worldly including wealth as *mithyā* or unreal and hence not worth to be coveted.

This view of Śaṅkara leads to the unreality of even Brahman. How? - One might ask. The reply is obvious. The statement '*ātmaivedam sarvam*' says that whatever is in this world is nothing but *Ātman* itself because of its All-pervasiveness. It is as good as saying that everything in this world is real as *Ātman*; Śaṅkara, then says '*ato mithyā viṣayām gṛdhim mā kārṣīh*' i. e., therefore, do not desire the unreal things (of the world). The world which is inferred

above as real, is now considered as unreal. This is mutually contradictory. When the wealth which is also *Ātman* is said to be unreal, it automatically leads to the unreality of the Ātman Itself, because the world is identical with Ātman, whether one likes it or not. Hence Śaṅkara's interpretation leads us nowhere.

Śaṅkara's main argument here is '*saṁnyasa eva adhikārah na karmasu*' – i. e.,- a person who contemplates on the Lord as Self is fit for renouncing the three-fold desires of possessing sons, wealth and fame and not fit for religious works. But where is the justification to say so? There is no support of scriptural texts to say that one who is engaged in the contemplation of the Lord should renounce *karmas* also. And, so Śaṅkara's stand lacks authority.

6) Further, Śaṅkara says – '*svit ityanarthako nipātah*' i. e., the particle '*svit*' is meaningless. In fact, this indeclinable is in the sense of '*api*' or 'even'[4] Moreover treating any word of the *upaniṣadic mantras* as meaningless, is detrimental to the established sanctity and *apauruṣeyatva* of the *Upaniṣads*. Thus Śaṅkara's understanding again goes against the very grain of this *mantra*.[5].

Accordingly, the interpretations of a few modern scholars, followers of Śaṅkara, are examined below:

Max Muller renders–'All this, whatsoever moves on the earth, *is to be hidden in the Lord* (the self) when thou hast surrendered all this, then thou mayest enjoy. Do not covet the wealth of any man'[6]. Even

C. Rajagopalacari[7], Deussen[8], have interpreted the above sentence in italics, in the same way.

This view of different modern scholars creates a dilemma that impoverishes the real quintessence of the *Upaniṣad*; The words *'is to be hidden in the Lord'* would imply the idea that the moveable things are to be hidden in the Lord. Here a question arises, "by whom is this universe to be hidden in the Lord? Is there any higher Lord by whom this world is hidden in the Lord than the Highest Supreme Brahman?" The words of the above scholars suggest no answer to this question. Therefore the rendering of the above mentioned scholars is misleading.

M. P. Pandit writes-"*The world is a manifestation of God for His enjoyment*. He has created it out of himself in joy and takes up *his dwelling in it for a yet fuller joy*."[9]

Here the statement in italics. goes against the concept declared by the *Brahmasūtras* in i) *'Na prayojanavatvāt'* and ii) *'Lokavattu līlā kaivalyam'* (II. i. 33-34). Therein, it is proved that all the cosmic activities of Brahman are undertaken by the Lord, purely for the benefit of the individual souls; and He has no desire to gain anything thereby. This world-creation is nothing but His sport. To quote-"the flowering of mangoes in spring, the upward movement of the flames are natural. The cosmic acts of Brahman are similarly intrinsic to its nature. This is emphasized by the *Śruti*.- *'devasyaiṣa svabhāvo'yam-āptakāmasya kā spṛhā'* (*Māṇḍ. Up.*)-Brahman is *Āpta-*

Kāma., has forever realized the fruits of all Its desires. Such a Being cannot be supposed to act in order to realize some unfulfilled desire."[10] Therefore the meaning given by M. P. Pandit is not acceptable to *Śāstras*

John Woodroffe considers oneness between the world and the Brahman in the following statement: "The whole world being Brahma should be enjoyed by renunciation."[11] The author here, though apparently following the advaitic way of interpretation, has ignored the problem of the relation between the world and the Brahman. He means to say that 'the whole world is Brahman'. This view leads to the idea of Brahman being modified into the world which is accepted neither by Śaṅkara, Vedānta Deśika, nor even by Madhva, and hence is untenable.

M. R. Desai renders this *mantra*: "Īśa is formed from the root 'Īś' 'to command, to govern'. Īśa therefore is the Lord; the administrative head of the universe. He is the Highest hierarchical qualitative manifestation of the qualitiless primeval Brahman."[12]

Though this author has articulated a very good import of the word *Īśa*, it is immediately countered by his own phrase '*the qualitiless primeval Brahman*'. It is that, the word *Īśa*, which means '*one who governs*' itself proclaims the very attribute i. e., '*controllership*' *of the Brahman*,. The author incurs the fallacy of *sva-vacanavirodha*- or self-contradiction.

Moreover the same author says: "*tena-tasmāt-therefore*= (Śaṅkara connects this with the Īśa and uses it as a pronoun thus meaning 'by Him'). It can,

this verse, be connected with the world and it may even be inferred by it (the world)". (*Ib. id.* p. 30)

Though the author has understood the meaning of '*tena*' in the light of Śaṅkara's interpretation, the question arises as to what actually is the necessity of 'therefore'. Even in the absence of it, the meaning of this *mantra* can be cogently known.

Secondly he interprets that 'Śaṅkara connects '*tena*' with the '*Īśa*' and uses it as a pronoun, thus meaning 'by Him'. But, infact, even a single phrase is not available in Śaṅkara's *bhāṣya*, to show that '*tena*' means 'by *Īśa*'. The author seems to be a bit confused, because only Madhva and his followers have interpreted '*tena*' as 'by the Lord'.

Thirdly, the author again tries to connect '*tena*' with the 'world'. Here the problem arises as to how the world itself, which is governed by the Lord, can fulfil the desires of His devotees.

Thus, the view of M. R. Desai distracts the mind of the readers towards a wrong apprehension of the real theme of the *Upaniṣad*.

On the whole, Śaṅkara's interpretation and the views of a few modern scholars are not sufficient to convince the readers' mind with a fulfledged meaning of this *mantra*. Their opinions are so tenuous that no threads of the teaching of *Vairāgya* could be knit to drive home effectively the implications of the first *mantra*.

Now let us see whether the dualistic interpretation of this *mantra* gives its real purport :

Firstly, the word '*Īśāvāsyam*' means "worthy of (capable of) being dwelt in by the Lord" according to Madhva. Madhva splits '*Īśāvāsyam*' as '*Īśasya āvāsa-yogyam*'. The word '*āvāsyam*' comes from the root '*vas*' to live or to dwell, preceded by *āṅ* preposition. And according to *Pāṇini Sūtra* : अर्हे कृत्यतृचश्च[13], the affix *ṇya* is enjoined to the root '*vas*' when 'fitness' is implied; the former letter of the root '*vas*' is lengthened, and finally we get the form '*āvāsyam*'

i. e. आङ्+वस्=आ+व (व is lengthened) स्+ण्य

=आवास्य, आवास्यम्

The word '*Īśāvāsyam*' is considered as a whole in accordance with the *Bhāgavata Śloka* in which we find an explication of this *mantra* :

आत्मावास्यमिदं सर्वं यज्जगत्यां जगन्मनः ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् ।।
(VIII. i. 10)

Herein, the word '*ātmāvāsyam*' is read as a whole; if otherwise, its form would become '*ātmavāsyam*'. Hence Madhva's consideration of '*Īśāvāsyam*', as a whole is an appropriate conclusion.

"Venkatrao Ramachandra comments ईशस्य वसतिस्थानमित्यर्थः । The sense is the dwelling place of the Lord."[14] In the same sense Vinoba also treats the word '*Īśāvāsyam*' as '*samastapada*' meaning Iśvara's *āvāsa-sthāna*[15].

Then, the remarkable point to be considered in Madhva's commentary is, about '*Jagatyām*'. He

deciphers the word '*Jagatyām*' as '*prakṛtau*', in the *prakṛti*. The word '*Jagatyām*' is so meant because, all movements that we perceive in the universe which is depending upon the *prakṛti* for its movement, is because of the existence of the Lord. He creates this universe through the *prakṛti* having taken His dwelling in every atom of the *prakṛti*.

So far as dependence of the ***Prakṛti*** on the Lord is concerned, the following verses among others from the *Bhagavadgītā* speaks :

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ।। (VII–5)

"O mighty-armed ! this *prakṛti* (*Jaḍaprakṛti*) is lower and different from *chetanaprakṛti* by whom this universe is upheld.

"And, know it, *Chetanaprakṛti (Goddess Lakṣmī)* who is the Life source of all *jīvas*, who are under the control of Me, as higher than *(Jaḍa) prakṛti*".[16] In this connection the statement from the *Nārada Purāna* declares :

प्रकृती द्वे तु देवस्य जडा चैवाजडा तथा ।
अव्यक्ताख्या जडा सा च सृष्ट्या भिन्नाष्टधा पुनः ।।
महान्बुद्धिर्मनश्चैव पंचभूतानि चेति हि ।
अवरा सा जडा श्रीश्च परेयं धार्यते यया ।।
चिद्रूपा सात्वनन्ता च अनादिर्निधना परा ।
यत्समं तु प्रिय किञ्चिन्नास्ति विष्णोर्महात्मनः ।।
नारायणस्य महिषी माता सा ब्रह्मणोऽपि हि ।
ताभ्यामिदं जगत्सर्वं हरिः सृजति भूतिराड् ।।[17]

Thus these authorities prove that the *prakṛti* is under the control of the Lord. And the meaning of the first line is 'All this world is indwelt by the Lord and that everything is under the *prakṛti*, which latter, again, is under the Lord.'

Then pertaining to '*tena tyaktena bhuñjīthāh*', Madhva unravels that 'one should enjoy with what is *given* by the Lord.' The phrase 'tena tyaktena' is understood as '*given by the Lord*', because in the first line of this *mantra*, the Lord is declared to be the Principal. Therefore '*tena*' should mean 'by the Lord' and nothing else. Swami Chinmayananda praises this interpretation of Madhva : "We are indebted to Śrī Madhwāchārya for the beautiful new meaning to this portion of the mantra. 'Tena' means also 'by Him', who has been indicated already as Iśa, the Lord. in the first line. Tena therefore, is 'by Him, the Iśa'; Tyaktena means 'renounced, gifted away.' So, Tena tyaktena meaning "that which is left to us by Him. You enjoy (bhuñjcethāh)" offer unto the Lord, and then as His prasāda, what you get 'enjoy' it"[18].

Even so, Radhakrishnan also opines : "Sometimes this passage is interpreted as meaning : enjoy what is allotted to you by God (tena). Do not ask for more than what is given."[19] R. C. Vidyarthi explains 'enjoy what he has given, and do not desire the wealth of others.'[20]

Regarding the meaning of '*bhuñjīthāh*' Śaṅkara's interpretation 'to protect' is not at all in consonance

with the *mantra*, and not accepted by modern scholars too. Mostly all modern scholars like R.H. Griffith[21], Mrs. Chitrita Devi,[22] M. R. Desai,[23] Hume[24], Aurobindo[25]. Max Muller[26], among others have taken it to mean 'to enjoy'. Thus, it is evident that Madhva's interpretation is at the head of the interpretations of modern scholars.

The last phrase *'mā gṛdhah kasyasviddhanam'* brings out the main purport of this *mantra*, and advises not to beg any one for wealth, because, other than Lord, kings and other such persons are utterly dependent on the Lord. When, they are dependent, they cannot have their own capacity to fulfil either their own or others desire. All things – immoveable and moveable in this universe belong to the Lord and are governed by Himself. He alone is the Free Agent. Therefore one should be content with what has been given by Him. This is called *'yadṛcchālābha-santṛpti'*. or being contented with whatever one has got. But it is not that because of the illusoriness of the wealth one should not crave for it, as Śaṅkara holds. Illusoriness of wealth is contradictory to our daily experience and to the three-fold *pramāṇas* of Perception, Inference, and Testimony Therefore 'wealth' cannot be treated as illusory. Thus, since the Lord is eternally, truly free He can bestow anything in accordance with one's merit or demerit. So one should enjoy with whatever has been bestowed by Him. The particle *'svit'* is used in the sense of *'api'*, by Madhva which has the support of sanskrit Diction-

aries like that of Monier Williams. Madhva's entire interpretation is supported by the *Brahmāṇḍa Purāṇa* statement quoted by Madhva himself in his commentary.

Ananta, one of the followers of Śaṅkara comments : यत्किंचिच्छ्रुतिप्रमाणसिद्धं जगत्यां जगत् स्थावरजंगमात्मकं शेषं विश्वमीशेनोत्पादितं स्थापितं नियमितं चेत्यर्थः । अतः कारणात्तेनेशा त्यक्तेन विसृष्टेन दत्तेन स्वादृष्टानुसारिणा विषयेण भुञ्जीथा भोगामनुभवेः । इतोऽधिकं मा गृधो गृधु अभिकांक्षायां मा कांक्षीः । इतो ममाधिकं भवत्विति धिय त्यजेत्यर्थः । परमात्माधीनत्वेन त्वदिच्छाया व्याहतत्वादिति भावः । एत्र सद्धनं कस्यस्वित् स्विदिति निपातो वितर्के । कस्यापीत्यर्थः । स एष सर्वस्य वशी सर्वस्येशानः सर्वमिदं प्रशास्ति यदिदं किंचेत्यादिश्रुतेर्मुख्यदाता परमेश्वरो न स्वामिसंबन्धर्लिगितमन्यःप्राणिजातमिति वैराग्येण भवितव्यमिति तात्पर्यम् ।[27] This commentary, no doubt, has pointed out the gist of the first *mantra* in the light of Madhva's interpretation. It shows that even a follower of Śaṅkara cannot help being in agreement with the interpretation of Madhva, since it makes out a cogent meaning of the *mantra*.

The verses fourth[28] and seventh[29] of the ninth and eleventh adhyāyas respectively, of the *Bhagavadgītā* speak of the same thing that has been discussed so far in this first *mantra*.

One of the *śruti* texts declares :

यच्च किंचिज्जगत्सर्वं दृश्यते श्रूयतेऽपि च ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

(*Nārāyaṇa-Anuvāka*)

Other modern scholars like D. V. Gundappa[30], R. R. Divakar[31], are in consonance with Madhva's view in their renderings of this *mantra*.

Thus, Madhva's view-point in his interpretation of the first *mantra* is strongly supported by *smṛti* and *śruti* statements as well as the interpretations of several modern scholars; whereas Śaṅkara's interpretation is hidden with many obvious faults. Hence Madhva's interpretation is the only one and true to the import of this *mantra*.

In a nutshell, this *mantra* declares: Lord Nārāyaṇa, the Highest Brahman, having created all movable and immovable matter, enters in this world. This whole universe takes its shelter under *Prakṛti* who is dependent on the Lord. Therefore the Supreme Nārāyaṇa alone is the Controller, Ruler etc. of this universe, hence this universe belongs to Him. Moreover those who are other than the Supreme Brahman, being dependent on the Lord, have no independent full power to fulfil the goals of the people. Thus "the very first verse, here touches on the twin principles of Theism-the immanence and the transcendence of the Deity".[32] Therefore one should be satisfied with what has been given by the Lord, and should not be greedy. This is the real code of *Vairāgya*. Thus the *sādhakas* convinced of the sole Lordship of God, should pursue the goal of salvation in the right frame of mind of *Vairāgya* which implies contentment with what God has given them and avoidance of covetousness.

II MANTRA

The import of the first *mantra* is definitely the concept of *Vairāgya*, or detachment, the first step in the path of a *sādhaka*, a *mumukṣu* or an aspirant for final liberation. The second *mantra* speaks of the qualification of a knower of Brahman, stating another requisite aspect of activism. The *Upaniṣad* declares :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

"One should desire to live for hundred years (in this world), necessarily performing one's duties (without motive of reward); when you are thus, as there is no other path (of living), though you are a mere man, action does not cling to you."

ŚĀṄKARA BHĀṢYA : एवमात्मविदः पुत्राद्येषणात्रयसंन्यासेन आत्मज्ञाननिष्ठतयाऽऽत्मा रक्षितव्य इत्येष वेदार्थः । अथेतरस्य अनात्मज्ञतया आत्मग्रहणायाशक्तस्येदमुपदिशति मन्त्रः कुर्वन्नेवेति ॥ कुर्वन्नेवेह निर्वर्तयन्नेव कर्माण्यग्निहोत्रादीनि जिजीविषेज्जीवितुमिच्छेच्छतं शतसंख्याकाः समाः संवत्सरान् । तावद्धि पुरुषस्य परमायुर्निरूपितम् । तथा च प्राप्तानुवादेन यज्जिजीविषेच्छतं वर्षाणि तत्कुर्वन्नेव कर्माणीत्येतद्विधीयते । एवमेवं प्रकारेण त्वयि जिजीविषति नरे नरमात्राभिमानिनीत एतस्मादग्निहोत्रादीनि कर्माणि कुर्वतो वर्तमानात्प्रकारात् अन्यथा प्रकारान्तरं नास्ति । येन प्रकारेण अशुभं कर्म न लिप्यते इत्यर्थः । अतः शास्त्रविहितानि कर्माण्यग्निहोत्रादीनि कुर्वन्नेव जिजीविषेत् । कथं पुनरिदमवगम्यते । पूर्वेण मंत्रेण संन्यासिनो ज्ञाननिष्ठोक्ता द्वितीयेन तदशक्तस्य कर्मनिष्ठेत्युच्यते । ज्ञानकर्मणो–

विराधं पर्वतवदकम्प्यं यथोक्तं न स्मरसि किम्। इहाप्युक्तं यो हि जिजीविषेत् स कर्म कुर्वन्। ईशा वास्यमिदं सर्वं तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनमिति च। न जीविते मरणे वा गृध्रिं कुर्वीतारण्यमियादिति च पदम्। ततो न पुनरियादिति संन्यासशासनात्। उभयोः फलभेदं च वक्ष्यति। इमौ द्वावेव पन्थानौ अनुनिष्क्रान्ततरौ भवतः क्रियापथश्चैव पुरस्तात्संन्यासश्चोत्तरेण निवृत्तिमार्गेणैषणात्रयस्य त्यागः। तयोः सन्यासपथ एवातिरेचयति। न्यास एवात्यरेचयदिति च तैत्तिरीयके। द्वाविमावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः। प्रवृत्तिलक्षणा धर्मो निवृत्तश्च विभावित इत्यादि पुत्राय विचार्य निश्चितमुक्तं व्यासेन वेदाचार्येण भगवता।' विभागं च चानयोर्दर्शयिष्यामः॥

TRANSLATION :

"Thus should the knower of Self, by renouncing the threefold desires of sons, (wealth and heaven.), and by devotion to the realisation of Self, protect (or save) his Self: this is the sense of the first Vedic verse. Now for that other person, who on account of non-knowledge of Self is in-capable of apprehending or conceiving the Self, the second verse teaches as follows :

Kurvanneva &c–by simply performing the sacrificial acts, such as Agnihotra, &c., let him desire to live (jijīviṣet), for a hundred years (samāh-years) for this period has been ascertained to be the average age of man. He who is desirous of living a hundred summers, verily must perform sacrifices; this is ordained by way of explanation. By such methods, in thee (tvayi) i. e., to thee, O man who art desirous of living, who imaginest thyself as a mortal, from this (itah), i. e., whilst engaged in the performance of sacrifices like 'Agni-

hotra'. &c., from the present method, there is no other method, by which inauspicious deeds should not besmear and contaminate thee. This is the sense of the words karmaṇā na lipyate. Therefore let him desire to live whilst performing the sacrifices ordained by Scriptures, such as Agnihotra. &c. How again, is this meaning deduced from the text of these Mantras, which say that by the first verse is taught the devotion to knowledge (Jñāna) for a Sannyāsi (who has renounced all desires) and by the second verse is taught devotion to sacrifices (Karma) for one who is incapable of renunciation. To this we reply by asking whether you do not remember the saying that the opposition between Jñāna (spiritual knowledge) and Karma (sacrificial acts) is as unshaken as a mountain. Here also (in this Upaniṣad) is mentioned that he who desires to enjoy life, should perform sacrifices, whilst renouncing everything by mantling it over with the idea of God, one should save his soul, and not covet any one's wealth. So does the Law of Sannyāsa (renunciation) teach-"Let him not covet life nor death, let him go to a forest," this is a quarter. "Thence let him not return." this is the commandment of Sannyāsa. The Scripture tells us also concerning the different fruits of these two (action and renunciation). Thus, in the Taittirīya Upaniṣad, we find "Verily these two paths are as old as creation, first the path of Action, secondly the path of Sannyāsa, the road of resignation, the renunciation of the threefold desires. Of these, two the path of Sannyāsa is the best,. Renunciation, verily leads to beatitude." So does Lord Vyāsa the

Vedacharya express it as his well thought out opinion to his son : "There are here two paths on which the Vedas are based, first, the duty that leads to devotion and action, second, the resignation of action." We shall show later on the various sub-divisions of these two."

MĀDHVA BHĀṢYA

अकुर्वंतः कर्म न लिप्यत इति नास्ति । अज्ञस्य कर्म लिप्येत कृष्णोपास्तिमकुर्वंतः । ज्ञानिनोऽपि यतो ह्रा स आनन्दस्य भवेद्ध्रुवम् । अतो अलेपेऽपि लेपः स्यादतः कार्यैव सा सदेति नारदीये ॥ २ ॥

TRANSLATION :

"If karma is not performed, then the man doth incur sin; for says Nārada: 'If a man is ignorant and does not worship the Lord Krishna, then he incurs sin; but if he is a Jñānin and fails in this, verily the bliss of his self-realization is diminished thereby. Thus, the Jñānin who is free from the taint of Karma, become tainted by his omission; therefore let all work always."

CRITICAL NOTE :

1) Śaṅkara puts forth his opening argument in his interpretation, saying that performance of the religious duties is meant for (only) ignorant persons. He states: "*athetarasya anātmajñatayā ātmagrahaṇāyā śaktasya idamupadiśati mantrah.*" But this idea leads to the conclusion that one who performs religious work is ignorant. This view openly contradicts the very declaration of Lord Kṛṣṇa "*Karmaṇaiva hi saṁ-*

siddhiṁ āsthitā janakādayaḥ." (*B. Gītā* III.20)[1]. where it is said that through the performance of the religious acts, kings like Janaka did attain liberation. And according to Śaṅkara these men of wisdom would have to become ignoramuses for they have performed a number of religious acts. Thus Śaṅkara's is obviously a view that goes against the established practice of yore. It is also a fact that Lord Kṛṣṇa Himself proclaims that even He has to perform His own duties even though He has nothing to achieve in the three worlds:

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ (*B. Gītā* III 22)

Moreover most of the traditional scholars, who follow Śaṅkara's interpretation have not accepted this point. To illustrate: Uvata says: "निःस्पृहस्यापि योगिनो ज्ञाननिमित्ते कर्मण्यधिकार इति कुर्वन्नेव कर्माणि मुक्ति-हेतुकानि"[2] i.e. though a *yogin* has renounced all worldly enjoyable things, he has to accomplish his daily religious activities to enrich his knowledge of Brahman, through which, emancipation can be obtained. Thus activism is a means to the attainment of salvation. "According to Śaṅkarānanda, this verse is addressed to those who desire salvation, but cannot renounce the world."[3]

Similarly, Vedānta Deśika says: "ब्रह्मविदोऽपि याव-द्विद्यापूर्ति जीवनमिष्टं भवति इति ज्ञापनाय सन्प्रयोग:"[4]

In this connection C. Rajagopalachari states: "the Vedāntic teaching about the higher knowledge

should not confuse us into neglect of duties and indifference about discipline of mind and control of the senses. To go through the activities of daily life in a spirit of detachment serves as a preparation for the reception of higher knowledge and for the self-realization which secures *mokṣa*.''[5] Thus Śaṅkara's view point of the accomplishment of religious duties has no co-ordination either with *Smṛti* texts or with the opinions of traditional as well as modern scholars.

2) Secondly, Śaṅkara's this representation of the performance of the duties verily goes against his own interpretation of the *Brahma-Sūtra:* "*Stutaye anumitirvā*" (III. 4. 14) in which activism is ordained in order to obtain the knowledge of Brahman. Thereon Śaṅkara himself expresses: "कुर्वन्नेवेह कर्माणि इत्यत्रापरो विशेष आख्यायते । यद्यपि अत्र प्रकरणसामर्थ्यात् विद्वानेव कुर्वन्निति सम्बध्यते तथापि विद्यास्तुतये कर्मानुज्ञानमेतद्द्रष्टव्यम् । 'न कर्म लिप्यते नरे' इति हि वक्ष्यति । एतदुक्तं भवति । यावज्जीवं कर्म कुर्वत्यपि विदुषि पुरुषे न कर्म लेपाय भवति विद्यासामर्थ्यादिति । तदेवं विद्या स्तुतये ।''[6]

"Or the permission (to do actions) is for the sake of praise (of knowledge).

"Or, we can interpret the passage of the Īśāvāsyopaniṣad cited in Sūtra 7, in another way. No doubt, the context shows that the doing of acts refers to persons who have realized Brahman; yet it appears to us that it is a permission given to such persons to act, only with the view of praising their knowledge, and not to show that knowledge is subordinate to

action. For we are told immediately afterwords that work will cling such men on account of their power of knowledge, even if they be doing them throughout their whole life of a hundred years."[7]

3) Śaṅkara has pointed out that a knower of Brahman or one who understood the import of the first *mantra*. should protect himself by becoming devoted to the knowledge of *Ātman*; and the ignorant alone should execute religious works.[8] This is as good as saying that a knower of *Ātman* need not accomplish any duties. But, infact a keen examination of this view exposes Śaṅkara's stand as unworthy: Śaṅkara's view of non-performance of the *karmas* for a knower of Brahman should be based on three conditions :

i) the action should not yield any *pāramārthika* fruit.

ii) the action should be *niṣiddha*.

iii) the accomplishment of the action should be useless. But the examples of Janaka and of Lord Kṛṣṇa Himself indicate that all these alternatives are untenable and everybody should perform his own duties. as shown above.

Vādirāja Tīrtha, similarly, in his lucid style, says: "ब्रह्मणो जगदारोपाधिष्ठानत्वाङ्गीकाराच्च स्वप्रक्रियया ब्रह्मैवाच्छाद्यम् । एव च ईशाच्छाद्यत्वेन त्यागे ब्रह्मण एव त्यागप्रसङ्गः । न तु कर्मणः । अतोऽपि स्वज्ञानविजृम्भितमेवेदं व्याख्यानम् । अपि च जगदीशाच्छाद्यं चेत्कर्म कुतस्त्याज्यम् । कर्मणोऽपि जगदन्तःपातित्वादिति चेत्तर्हि मोक्षसाधनमनोवृत्तिरूपापरोक्षज्ञानस्यापि तत एवोपेक्ष्यत्वं

स्यात् । किं च इन्द्रवाय्वादिरूपतया महाज्ञानिभिः पाण्डवैरेव महता प्रयत्नेन राजसूयाश्वमेधादिकर्मणां कृतत्वात्कथं ज्ञानिना कर्म त्याज्यम् । किं च महाज्ञानिनं पार्थं प्रति 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचने'ति निवृत्तरूपकर्मण्येव ज्ञानिन एव अधिकारस्योक्तत्वात् । अनेनैव क्वचित् कर्मणां त्याज्यत्वोक्तिः काम्यकर्मणामेवेति सूचितम ।"

(ईशावास्योपनिषद्भाष्यटीकाप्रकाशिका, उडिपि, १९५४, पृ ९)

4) Further, Śaṅkara holds an absolute opposition between knowledge and action. He says: "the opposition between spiritual knowledge and sacrificial acts is as unshaken as mountain." In order to support his view, he quotes some authorities. But, the two authorities quoted viz. '*na jīvite maraṇe vā gṛdhim* .' and '*imau dvāveva panthānau* ....' are not available.[9] Moreover, these authorities do not show the opposition between knowledge and work. And '*tayoh saṁnyāsapatha eva atirecayati*' does not reject the performance of the *karmas*. Similarly '*nyāsa evātyarecayat*' (*Taitt. Nā. 78*) does not say that one should abandon the path of action. And the statement '*dvāvimāvathā panthānau*' (*Mokṣa-dharma* 241. 6) points out two essential ways of attaining liberation : one is *pravṛttimārga*, another one is *nivṛttimārga*. Thus no authorities adduced by Śaṅkara to support his view show any opposition between knowledge and action. The Scriptural text: 'तमेतं वेदानुवचनेन ब्राह्मणा विविदषन्ति यज्ञेन दानेन तपसाऽनाशकेन' (*Bṛ. Up.* 4. 4.22) declares that performance of religious acts, penanace and etc. leads to the enlightenment of the knowledge of Brahman. Thus Śaṅkara's interpretation is a discordant one.

Again it is also against the famous declaration of the *Gīta* : 'यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते' (V. 5)

5) Another interesting point to be considered is that Śaṅkara who holds an absolute opposition between knowledge and action, finally says '*vibhāgañca anayoh darśayiṣyamah*'. This statement does not show any opposition but only difference between the two. Hence Śaṅkara's standpoint is not convincing.

6) Lastly Śaṅkara interprets '*Karmāṇi*' as rites like *Agnihotra* and etc. But this might be interpreted in favour of the non-performance of the daily rites like *Sandhyāvandanam* and etc. But one who fails to accomplish one's daily duties is according to the *Gita*, *tāmasa*.[10] To say in the words of Vadirāja Tīrtha :

"नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागः तामसः परिकीर्तितः इति सन्ध्यावन्दनादिकर्मणाम् अत्याज्यत्वस्यैव भगवता कथनाच्च-।"[11]

Further, Aurobindo exposes the weak points in Śaṅkara's interpretation : "He (Śaṅkara) interprets '*Karmāṇi*' in the first line in the sense of Vedic sacrifices which are permitted to the ignorant as a means of escaping from evil actions and their results and attaining to heaven, but the second *karma* in exactly the opposite sense 'evil action'. The verse, he tells represents a concession to the ignorant; the enlightened soul abandons works and the world and goes to the

forest. The whole expression and construction in this rendering becomes forced and unnatural."[12]

Thus "Śaṅkara's is obviously a one-sided stand and secondly he has done a lot of mangling and twisting of the meaning. But what is surprising is that so many scholars follow Śaṅkara !"[13]

On the other hand, Madhva substantiates the implied meaning of this *mantra* unequivocally. He remarks- '*akurvatah karma na lipyata iti nāsti*.' To explain-an ignorant one, if he fails to execute daily duties, certainly incurs sin. If it is argued that a man while performing any *karmas*, is bound to do something bad and in accordance with his bad deeds he has to be born in a very low category of creatures, as a result of which, he further does many bad deeds and incurs sin. But even, by the effect of good deeds he may be born in a rich family. But his wealth may lead him to *lobha*, *moha*, *mada*, *matsara* etc. These enemies of human beings certainly afflict him with sin Thus any type of *karma* is an obstacle to cross the ocean of worldly life. So avoid all action. The reply is : the statement from the *Nārada Purāṇa*, quoted by Madhva, explicates the secret of Madhva's *sūtra* like statement : A man who wants to procure the knowledge, that leads to liberation, should have to accomplish his daily and occasional duties, continuously throughout his life, without a desire for their fruits, and those *karmas* performed in the spirit of divine worship should be surrendered unto the Lord. By doing so, no sins, either of the past or of the fut-

ure will taint one. Hence he becomes eligible to obtain the knowledge of Brahman. This type of performance of one's daily duties is meant not only for the ignorant, but for even a man of wisdom. If a man of wisdom fails to accomplish his daily duties, verily thereby, the bliss of his self-realization is eclipsed.

Madhva's view 'performance of the *karmas* in the form of worshipping Lord Kṛṣṇa' is very significant. For, this kind of performance gives rise to the detachment from the fruits of the respective action.[14] *Karmas* should be God-centered. They are to be performed even by the wise in order to please the Supreme Âtman.[15] Moreover, Madhva's statement shows a way of escaping from the taint of sin, which is desired by one and all.

The concept of surrendering the *karmas* unto the Lord is also suggested by Madhva in '*Kṛṣṇopāsti-karma*,' of which we find clear elucidation in the *Bhāgavata Purāna :*

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वाऽनुसृतस्वभावात् ।
करोति यद्यत्सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥
(XI, 2. 36)

The seminal principle of dedicating one's *karma* to the Lord is clearly stated in the *Bhagavadgīta :*

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ (IX. 27)

Madhva puts two negations in the sentence-'*akurvatah karma na lipyata iti nāsti*' in order to emphasize

the accomplishment of the daily duties. which is implied by *Kurvanneva* in this *mantra*. Likewise the necessity of the performance of religious duties for a knower of Brahman[16] is also declared by the *Brahma Sūtra* '*Niyamāccha*' (III. iv. 7)[17] where it is said that a knower of Brahman has to execute his daily and occasional duties.

"That must suffice to make it clear that the karmas of Aparokṣa-jñānins *do not* make any difference to or cause any excellence *in the content and power* of their Jñāna as such; but have a bearing only on the fruits thereof by way of enhancing or intensifying the joys derived from those fruits.

"In this connection Madhva takes the opportunity to elucidate how there is no conflict of views between Bādarāyaṇa and Jaimini and others on the Aṅgāṅgibhāva relation between Karma and Aparokṣa-jñāna. Jaimini and others are in fact disciples of Bādarāyaṇa. They are, therefore, all of them in agreement with him so far as the general proposition is concerned that Mokṣa is attained only by Aparokṣajñāna. Where they hold different shades of opinion from Bādarāyaṇa is only with reference to the fruits of Aparokṣajñāna *other than Mokṣa*. Here, Bādarāyaṇa's view as set forth in iii. 4. 8 holds true of the Devas among the Adhikārins :

ज्ञानिनामपि देवानां विशेषः कर्मभिर्भवेत् ।
चीर्णेऽकृते वा ज्ञानस्य न विशेषोऽस्ति कर्मणि ।।

(Brahma Sūtra Bhāṣya. III. 4. 9.)

"The Devas are born Jñānins. Still there is appreciable enrichment in the fruits of their Jñāna thro' karmas performed such as Rājasūya or Aśvamedha as in the case of the Pāṇḍavas. Such karmas have the power to enrich only the fruits of their Jñāna and not their Jñāna as such which remains constant with or without performance of karmas."[18]

The purport of this *mantra* is poetically and succinctly described in the *Bhagavadgīta* :

ब्रह्मण्याधाय कर्माणि सङ्ग त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ (V. 10)

In short this *mantra* says that one should perform the daily and occasional duties in accordance with one's *varṇa* and *āśrama*, in a spirit of detachment and with the notion that all these are to please the Lord, and are all offered to him throughout one's hundred years of life.[19] This cleanses the mind of its impurities such as desires, attachments, hatred, selfishness, greed etc. This purification of the mind gives a spiritual stability and leads one safely on the path of meditation. And thus one becomes eligible to attain the knowledge of the Supreme Soul, which leads to liberation, as declared by Lord Kṛṣṇa :

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥

(*Bhagavadgīta*. III. 19)

III MANTRA

The destination reached by 'the killers of the soul' is declared here. The first *mantra* teaches indifference to all worldly objects (*vairāgya*), having realized that the Supreme Soul is the sole motive power of the world, by whose grace an individual lives in the universe. The second *mantra* is employed to explain that not only one must possess *vairāgya*, but has to accomplish his ordained duties as well, which would lead to the pursuit of the path of meditation. At this juncture, a doubt may arise as to what would be the destiny of those who would not submit themselves to the course of conduct, which has already been shown vividly in the first two *mantras*? This particular *mantra* runs :

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

"The soul-slayers, after their death, go to those worlds of grief covered with a blinding darkness."

One may ask, why does the *Upaniṣad* indulge in the condemnation of those who do not bother to know, instead of merely exalting the worthy who pursue the path of knowledge. By condemning the people who hanker after worldly things, who fail to execute their ordained duties with a detachment to their fruits, and who do not understand the treatises of the knowledge of Brahman in a real sense, the *mantra* impels a good soul to follow the path of liberation by

eschewing ignorance and atheism which lead one to the depths of darkness.

ŚĀṄKARA-BHĀṢYA

अथेदानीमविद्वन्निन्दार्थोऽयं मन्त्र आरभ्यते-असूर्याः परमात्मभावमद्वयमपेक्ष्य देवादयोऽप्यसुरास्तेषां च स्वभूता लोका असुर्या नाम । नामशब्दोऽनर्थको निपातः । ते लोकाः कर्मफलानि लोक्यन्ते । दृश्यन्ते भुज्यन्त इति जन्मानि । अन्धेन अदर्शनात्मकेनाज्ञानेन तमसाऽऽवृता आच्छादिताः । तान् स्थावरान्तान् प्रेत्य त्यक्त्वेम देहमभिगच्छन्ति 'यथा कर्म यथाश्रुतम्' (कठ. उ. III.2.7) ये के चात्महनः आत्मानं घ्नन्तीत्यात्महनः । के ते ? जनाः ये अविद्वांसः । कथं ते आत्मानं नित्यं हिंसन्ति । अविद्यादोषेण विद्यमानस्याऽऽत्मनस्तिरस्करणात् विद्यमानस्याऽऽत्मनो यत्कार्यं फलमजरामरत्वादिसंवेदनलक्षण तद्धतस्येव तिरोभूतं भवतीति प्राकृता अविद्वांसो जना आत्महन इत्युच्यन्ते । तेन हि आत्महननदोषेण संसरन्ति ते ॥ ३ ॥

TRANSLATION :

"Now this third verse is commenced in order to censure the ignorant. Asuryāh (literally, belonging to Asuras), even Devas, &c. are Asuras, so long as they have not realised the state of the Supreme Self, the non-duality. The lokāh or births appertaining to these Asuras, (be they Devas or Demons), is called Asuryāh. The word nāma in the text is an expletive particle. The lokāh - where the fruits of Karmas (merits and demerits) are perceived (lokyante) or seen or enjoyed is called a loka, i. e., birth. Andhena - by ignorance in which nothing is visible, by darkness. Āvṛtā-covered. Tān-to those births ending with minerals. Pretya-having left this body, Abhigacchanti,

they go. As is said in the following Śruti (Kath. II. v. 7) : "Some enter the womb again after death for assuming a body, others go inside a trunk according to their deeds and according to their faiths." Ye ke Ātmahanah : who kills the Self is called Ātmahā. Who are such persons? Those who are ignorant. How? They always ignore their Self, because they deny the Self which is ever-existing, owing to their guilt of Ignorance. The common or ignorant people are called killers of Self; for, to them the effects and attributes of ever-existing Ātmā, such as the consciousness of non-decayingness, immortality, &c., are already non-existing or dead. Therefore, owing to the sin of killing the Self, are they reborn in the world.

MĀDHVA BHĀṢYA

सुष्टु रमणविरुद्धत्वात् असुराणां प्राप्यत्वाच्चासुर्याः । 'न च रमन्त्यहो असदुपासनया आत्महन' इत्युक्तत्वात् । 'महादुःखैकहेतुत्वात् प्राप्यत्वादसुरैस्तथा । असुर्या नाम ते लोकाः तान् यान्ति विमुखा हरौ' इति वामनं । ये के चेत्यनन नियमं उक्तः । नियमेन तमो यान्ति सर्वेऽपि विमुखा हराविति च ॥ ३ ॥

TRANSLATION :

"The word 'Asuryāh' means 'that where the asuras go' and 'where there is absence of good (su) enjoyment (ra).' For says the Bhāgavata Purāṇa : O! the killers of Ātman are those who worship by erroneous methods. They are called asuras or miserable, for they do not enjoy happiness (su-ra), and suffer great pains. The Vāmana Purāṇa explains this Mantra : 'These lokas are called Asuryāh, first because they

are full of intense misery, secondly, because they are the fit abodes of asuras or materialists. To such Lokas they go who have turned their face away from the Lord.'

By the words 'ye ke cha' 'whatsoever' a general rule is declared. All who are opposed to Hari go to darkness, not that some go there and some do not. As says a text : 'All go to darkness who are opposed to Hari. This is the Law.'

CRITICAL NOTE :

It would suffice here to quote M. R. Desai who has carefully examined Śaṅkara's interpretation :

"Śaṅkarācārya again is very unnatural and clumsy in his interpretation. He tells '*Asuryāh*' to be the abodes of the Asuras, but explains these abodes in rather a ridiculously round-about way. According to him both the abodes of the Asuras, and devas are '*asuryāh*'. The word '*asuryāh*' covers both hells and heavens. (असुर्याः परमात्मभावमद्वयमपेक्ष्य देवादयोऽप्यसुराः तेषां च स्वभूता लोका असुर्या नाम)

"He relegates Devas to the humiliating status of the Asuras on account of their comparative ignorance of the ultimate essential unity *(advayam tattvam)* of the Brahman. Gods such as Indra, Varuṇa, Soma, Sūrya, Uṣā etc. whom the Vedas have praised have all of them thus become the Asuras. And if we are to extend the same logic not only the regions *(lokāh)* above the earth, or the abodes *(talāh)* below it, but by reductio ad absurdum the whole universe becomes '*asuryāh*'!

"While interpreting the phrase '*nāma te lokāh*' Śaṅkara finds that the word' *nāma*' baffles explanation. This is because Śaṅkara takes '*lokāh*' as births after deaths, where;according to him the fruits of *Karman* are seen and, therefore, enjoyed *(te lokāh yatra karmaphalāni lokyante dṛśyante)*. The word '*nāma*', therefore he summarily disposes of as an unmeaning interpolation *(nāma śabdo anarthako nipātah)*. Really, a dictatorial way of liquidating the unwanted! Tamas becomes with him darkness of the non-seeing of the soul *(adarśanātmakena ajñānena)*.

"He renders '*ātmahanah=ātmānam ghnatītyātmahanah*' as the killers of the soul and raises the question, 'who these beings are?' *(ke te janāh)* and replies as: 'the fools engulfed in ignorance, illusion or unenlightenment.' Now he raises the question : How this invulnerable soul which the Gita describes as '*nāyam hanti na hanyate* is killed? and replies that the fools can kill (metaphorically) the soul by showing contempt towards it. By such contempt the soul principle remains as dormant and as inactive as a (real) dead thing and, therefore, they are called 'Soul destroyers.'[1]

Śaṅkara's rendering of the word '*ātmahanah*' is too ambigious to its 'factual and real import. The reason is that, the words '*ātmahanah*' has its own purpose to relate its purport to the previous *mantras* in a cross reference i. e. They who do not pursue the path as laid down in the first two *mantras*, are certainly called '*ātmahanah*' here.

Accordingly, Vinoba rejects Śaṅkara's reading, and is of the opinion that 'He is a killer of *Ātman*, who is devoid of devotion, who is engulfed in worldly enjoyments, who is avaricious, and who does not perform his religious daily duties.'[2]

Similarly, Veer-Rāghavāchārya states : 'killing of *Ātman* is nothing but not knowing the nature of the Supreme Self in a real sense, and ignoring His controllership and imposing '*svātantrya*' of the Lord on Jīva and etc. Thus one who knows, is certainly called a killer of *Ātman*.[3] The opinion suggested by Veer- Rāghavāchārya is no doubt, correct and convincing.

These accounts prove that Śaṅkara's rendering defiles the *Upaniṣadic* flow of thought, and vitiates the root meaning of the *mantra*. Hence his interpretation is untenable.

Turning to Madhva's interpretation, we find him just in his representation of the *mantra*. He says 'The killers of *Ātman* are those who worship the Supreme Brahman by erroneous methods and they go to the regions of *asuras* where there is absolute absence of any kind of enjoyment. To support his interpretation Madhva quotes from the *Vāmana Purāṇa:* "These lokas are called '*asuryāh*' firstly because they are full of and are causes of intense misery; secondly, because they are fit abodes of the asuras or those who are averse to God."

Madhva's interpretation of '*asuryāh*' in the sense of 'the regions attained by the worshipper of wrong

things. a region of no happiness and full of suffering' is in accordance with the statement of the *Śruti Gīta* "*na ca (bata) ramantyaho asadupāsanayātmahanaḥ*" (*Bhāg. Pu*. X. second part. 87. 22) and of the *Vāmana Purāṇa*.

Moreover, Madhva's two-fold interpretation of the word '*asuryāh*' is justifiable grammatically also. The word '*asuryāh*' is the negative form of '*suryāh*'. Here the root '*ram*' to 'enjoy'. is preceded by the particle '*su*' and is enjoined by the affix '*rya*'. Thus we have '*suryam*' and then '*asuryam*' in its negative form. Secondly, as these are obtained by *asuras*, these regions are called '*Asuryāh*.'

Further, the word '*ātmahanah*' as expressed by Madhva is very spiritually symbolic. Here, according to Madhva, the word *Ātman* is referred to the Supreme Soul,[4] Lord Viṣṇu, and killing of such Supreme Soul is nothing but knowing Him wrongly, knowing oneself as Brahman,[5] knowing Him as attributeless etc. Thus knowing Him wrongly, one who worships wrongly and who has turned one's face away from Him is verily called an '*ātmahantā*'.

The words '*Ye ke ca*' in this *mantra* declare the general rule that all those who are opposed to Hari, the Supreme Brahman go to that blinding darkness without any exception.

Thus, we find a point worthy of serious consideration in Madhva's interpretation which has earned appreciation. To quote: "Madhva's interpretation is

interesting. They are called asuras or miserable for they do not (*a*) enjoy happiness (*su + ra*) and suffer great pains."[6]

So far as the interpretation of modern scholars is concerned, it is very surprising to note that most of the scholars like Aurobindo,[7] R.E. Hume,[8] Chinmayananda,[9] Chitrita-Devi,[10] and others[11] have rendered this '*asuryāh*' as 'sunless'. Of course, this rendering might be based on '*asurye tamasi*' of the *Ṛgveda* (V. 32. 6). But, this mode of rendering invites serious blemishes. E. g. there arises the fallacy of *ativyāpti* or overpervasion. Because we find in the *upaniṣadic* texts, that sunlessness is not only in the demoniac regions, but even in the Realm of the Supreme Brahman who is self-illumined and who is the source of the sun.[12] Thus arises *ativyāpti* fallacy.

Secondly, if the meaning 'sunless' is accepted then there will occur mere repetition without any additional meaning conveyed by the word '*asuryāh*'. Because, the sense 'sunless' is also conveyed by the phrase '*andhena tamasāvṛtāh*'.. Thus, the meaning of '*asuryāh*' as 'sunless' is not appropriate.

Moreover, the rendering of *ātmahanaḥ* as 'soul-less' by Belvalkar and R. D. Ranade is so abstract that it is agreeable to neither the ancient nor the modern scholars. Their rendering runs: "Those die soul-less says the Upaniṣad, go to the region called *Asuryāh*, which is full of pitchy darkness.[13]" In fact,

the inferiority of this rendering is concentrated in the phrase 'die soul-less'. Because, the soul-lessness is nothing but death only. So how can a dead person die again? It is absolutely opposed to the view of this particular *mantra*; hence may be rejected.

Thus the opinions given by the scholars other than Madhva contravene the original thought of the *mantra*. Madhva's interpretation is so straight and appropriate that it has the close support of authoritative statements. Madhva has similarly elucidated the gist of this *mantra* in his *Bhāgavata-Tātparya:*

"अन्यथोपासनयाऽऽत्महनोऽसुर्यान्नाम लोकान्नित्यं निरतिशय-दुःखान् निरस्तसमस्तसुखान् प्राप्नुवन्ति । तदेतदन्न च रमन्ति अनुभवन्ति च नित्यदुःखमिति च शब्देनावतम् । असुर्यंशब्देन च श्रुतौ सुष्टवरमण-रूपत्वादसुरप्राप्यत्वाच्च । यत्रानुशय कुर्वन्तस्तमस्येव भ्रमन्ति । अभवा जन्मवर्जिताः । आतमहन इत्येष शब्दो भगवद्भक्तद्वेषिणामपि सम इति दर्शयति ।" [14]

Moreover, 'joyless regions' expressed in this *montra* is closely cognate with another *mantra*, which we find in the *Bṛhadāraṇyaka Upaniṣad* :

अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति अविद्वांसो अबुधो जनाः ॥ (IV. 4.11)

It explains that, those who do not know the Lord, even when a competent teacher is there to teach them, go to the regions of no bliss.

Thus this *mantra* awakens the ignorant people, who do not worship the Lord rightly, and who know

Him wrongly and inspires them to follow the rules and the regulations of performing one's daily and occasional duties, without desiring the fruits thereof. Moreover, Madhva's interpretation alone undisputedly brings out the hidden import that there is no joy for those who do not care to know God rightly.

IV MANTRA

Now we have in two consecutive *mantras*, a pictuaresque description of the Supreme Brahman. The qualities of the Supreme Being indicated here, are indeed real even at the *pāramārthika* level and are not considered as Śaṅkara does, only literally or empirically real. The *Īśāvāsyopaniṣad* starts its philosophical device, depicting the qualities of the Lord, because, they are like pristine diamonds which radiate the knowledge of the Brahman. This *Upaniṣad* advises the philosophical tenets to those, who have abandoned things of worldly enjoyment and who perform daily religious duties in the form of worshipping the Lord without desiring their fruits, whose *antaḥkaraṇa* is thereby purified, and who are aware of the fact that negligence of the real knowledge of the Brahman, or knowing Him wrongly, leads to the worlds of intense misery.[1]

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

"He is untrembling (fearless), Supreme one, Swifter than the mind. The gods cannot know Him fully.

He staying in one place, goes beyond those who run after Him, *Mātariśvan* (the Principal Vāyu) proffers all activities of all beings to Him."

ŚĀṄKARA-BHĀṢYA

यस्याऽऽत्मनो हननादविद्वांसः संसरन्ति तद्विपर्ययेण विद्वांसो जना मुच्यन्तेऽनात्महनः । तत्कीदृशमात्मतत्त्वमिति? उच्यते अनेजदिति । अनेजत् न एजत् । 'एजृ कम्पने' कम्पनं चलनं स्वावस्थाप्रच्युतिः तद्वर्जितम् । सर्वदा एकरूपमित्यर्थः । तच्चैकं सर्वभूतेषु । मनसः संकल्पादिलक्षणाज्जवीयो जववत्तरम् । कथं विरुद्धमुच्यते "ध्रुवं निश्चलमिदं मनसो जवीयः" इति च ? नैष दोषः । निरुपाध्युपाधिमत्त्वेनोपपत्तेः । तत्र निरुपाधिकेन स्वेन रूपेणोच्यते अनेजदेकमिति । मनसोऽन्तःकरणस्य संकल्पविकल्पलक्षणस्योपाधेरनुवर्तनादिह देहस्थस्य मनसो ब्रह्मलोकादिदूरगमनं संकल्पेन क्षणमात्राद्भवतीत्यतो मनसो जविष्ठत्वं लोके प्रसिद्धम् । तस्मिन् मनसि ब्रह्मलोकादीन् द्रुतं गच्छति सति प्रथमं प्राप्त इवात्मचैतन्यावभासो गृह्यते । अतो मनसो जवीय इत्याह । नैनद्देवा द्योतनाद्देवाश्चक्षुरादीनीन्द्रियाण्येतत्प्रकृतमात्मतत्त्वं नाप्नुवन्न प्राप्तवन्तः । तेभ्यो मनो जवीयो मनो व्यापारव्यवहितत्वात् । आभासमात्रमप्यात्मनो नैव देवानां विषयीभवति । यस्माज्जवनान्मनसोऽपि पूर्वमेव गतम् । व्योमवत् व्यापित्वात् । सर्वव्यापि तदात्मतत्त्वं सर्वसंसारधर्मवर्जितं स्वेन निरुपाधिकेन स्वरूपेणाविक्रियमेव सदुपाधिकृताः सर्वाः संसारविक्रिया अनुभवतीवाविवेकिनां मूढानामनेकमिव च प्रतिदेहं प्रत्यवभासत इत्येतदाह–तद्धावतो द्रुतं गच्छतो अन्यान् आत्मविलक्षणान् मनोवागिन्द्रियप्रभृतीन् अत्येति अतीत्य गच्छतीव । इममर्थं स्वयमेव दर्शयति तिष्ठदिति । स्वयमविक्रियमेव सदित्यर्थः । तस्मिन्नात्मतत्त्वे सति नित्यचैतन्यस्वभावे मातरिश्वा मातर्यन्तरिक्षे श्वयति गच्छतीति । मातरिश्वा वायुः सर्वप्राणभृत्क्रियात्मको यदाश्रयाणि कार्यकरणजातानि यस्मिन्नोतानि प्रोतानि च यत्सूत्रसंज्ञकं सर्वस्य जगतो

विधारयितृ स मातरिश्वा । अप: कर्माणि प्राणिनां चेष्टालक्षणानि । अग्न्यादित्यपर्जन्यादीनां ज्वलनदहनप्रकाशाभिवर्षणादिलक्षणानि दधाति विभजतीत्यर्थः । धारयतीति वा । 'भीषास्माद्वातः पवते" (तै. उ. II- 8) इत्यादिश्रुतिभ्यः । सर्वा हि कार्यकरणविक्रिया नित्यचैतन्या-त्मस्वरूपे सर्वास्पदभूते सत्येव भवन्तीत्यर्थः ॥ ४ ॥

TRANSLATION :

"As on account of killing the Ātmā the ignorant fall into rebirths, so on the contrary, (by the preserving of the same), the wise get salvation, and they are not killers of Self. What the nature of that Ātmā or Self is now described in this Anejat–na ejat. The term ejat (participial noun) comes from the root, 'ejṛ' 'to shake'. Shaking is motion, or change of one's own state. That which is devoid of such shaking which always retains one's form is said to be anejat or unshaking. That is also ekam or one among all creatures. It is javīyah or swifter than manas or mind which has the attributes of doubt. How are those two opposite attributes predicable of the same thing? For in one place you say it is fixed and immovable, then you say it is swifter than manas. There is nothing wrong in it.

"These opposite attributes are to be adjusted by applying them to the Ātmā in its two different aspects- absolute (nirupādhi) and conditioned (upādhi). When viewed in its absolute unconditioned form of Pure Self, it is said to be unmoving and one (anejat ekam). The swiftness of the mind is well known to

men, as mind (manas) or antahkaraṇa (or internal organ) having the attributes of imagination (or will) and doubt, because it is joined to condition or 'upā-dhi', even while dwelling here in the body, can go in imagination to distant regions like the Brahma loka in the space of a second. In spite of the mind going to Brahmalokas so swiftly, yet the spiritual consciousness is already there, as they are the reflections of self-consciousness and are included in it, hence Ātmā is swifter than mind. Nainad devāh: the senses like the eyes, &c., are called devāh as they illumine (dyot-anāt) the mind. The senses did not attain (āpnuvan) the truth about Self as described above. The mind is swifter than these (senses), because mental operations precede all sensations. Even a dim reflection of Self never becomes an object of perception to the senses. Because of this swiftness, it has gone (arṣat) in advance even of the mind, because it is all-pervading like space. That Ātmā is all-pervading and devoid of all the qualities of the world, and by its own absoluteness, by its own form which is without action, it appears as if it has conditioned all the modifications of the world, as seen by undiscriminating, dull persons; and being one, it appears as if it is reflected in each body.

"Therefore, it is said : taddhāvatah-it runs fast; anyān-other than itself, viz., mind, speech, senses, &c., atyeti-goes, as if, beyond these (it runs past them or surpasses them). The idea that motion is an appearance, not a reality, is shown further on by the text

itself. Tiṣṭhat-itself verily remaining stationary and without action; 'tasmin'-in it, i e.. in this Ātmā, in this Ever-Intelligent. Mātariśvā that which moves (Śvayati) in the firmament (mātari), namely 'Vāyu' the sustainer of all life, the source of all activity in whom are contained as products all these effects and causes, or means like warp and woof, that which is called Sūtrātmā, (The Thread Soul). who is the Regulator of the whole universe. He is mātariśvā: apah means acts, or the functioning of all living beings as well as the acts of illuming, heating, burning, raining, &c., of fire sun, clouds, &c; dadhāti-supports or regulates. Thus other Śrutis teach the same thing as, "through fear of this Ātmā the wind blows". The meaning is that all changes of causes and effects take place in the substratum of all the Ever- Intelligent Self."

MĀDHVA BHĀṢYA

अनेजन्निर्भयत्वात्तदेकं प्राधान्यतस्तथा । सम्यग्ज्ञातुमशक्यत्वात् अगम्यं तत्सुरैरपि ।। स्वयं तु सर्वानगमत् पूर्वमेव स्वभावतः । अचिन्त्य-शक्तितश्चैव सर्वगत्वाच्च तत्परम् । द्रवतोऽत्येति सन्तिष्ठत्तस्मिन् कर्माण्यधान्मरुत् । मारुत्येव यतश्चेष्टा सर्वा तां हरये अर्पयेदिति ब्रह्माण्डे । ऋष ज्ञाने ।। ४ ।।

TRANSLATON :

"Anejat' means not trembling, because He is fearless, and so also, He is ekam or one, because He is 'Supreme.' 'The devas even cannot reach Him' means that they even are incapable of understanding

Him fully and completely. By His very nature, He knows everything from before the beginning of time. And because His powers are inconceivable and He is All pervading, therefore, though others be running, He surpasses them. And Marut places all karmas in Him. Because all activities proceed from Prāṇa or Marut therefore, let men resign all their actions unto the Lord. For, says the Brahmāṇḍa Purāṇa: 'Since all actions depend upon Spirit (Prāṇa) but one resign all actions to Hari.' The word arṣat comes from the root 'ṛṣa' to know."

CRITICAL NOTE :

The word '*anejat*' is understood as 'Motionless' by Śaṅkara.[2] No doubt, it is not incorrect. But this meaning contradicts the word '*tadejati*' which we find in the very next *mantra*.

Then, his remark '*sarvadā ekarūpam*' or 'It always has one form' goes against scriptural statements which emphatically declare the nature of the Supreme Soul. The scriptural statements like: *Anādyanantam mahataḥ param*"[3] (It is beginningless, possesses endless forms, and Superior *to mahat* element): "*Yadekam avyaktam anantarūpam*"[4] (That which is Supreme, Imperceptible or Uncreated, and possesses endless forms); *Acintyamavyaktamanantarūpam*"[5] (It is beyond one's thought, Uncreated, and possesses infinite forms) and *smṛti* statements like: *Atra rāmo anantarūpah*"[6] (Here, Rāma possesses endless forms); *Paśyāmi tvām sarvato anantarūpam*"[7] (I see Your endless forms everywhere.)

"*Tvayā tatam viśvamanantarūpa*"[8] (This universe is indwelt by You. O Lord of infinite forms); "*Anantaścātmā viśvarūpah*"[9] (That Supreme Self is endless and His endless forms are everywhere in this universe.) etc. profess constantly the endless forms of the Highest Soul.

Śaṅkara's view of '*manaso javīyah*' is very surprising. Because he says: "*tasmin manasi brahmalokādīn drutam gacchati sati prathamam prāpta iva ātmacaitanyāvabhāso gṛhyate*" Here the word '*iva*' subverts the very nature of the Lord i e. His omnipotence. It is as good as saying that the Supreme Soul is not capable of moving Itself. And. it means that He is *as if* All-pervading. Omniscient. Omnipotent. but not in a real sense.

The meaning of '*nainaddevā āpnuvan*' as 'the senses like eyes and etc. do not reach Him. that they cannot make *Him* manifest'. is an explanation which is not convincing. as this meaning has already been covered by '*manaso javīyah*'. B. D. Basu remarks: "The senses like eyes etc. do not reach Him that is. cannot make Him manifest. This explanation is useless as it is contained in the saying that the mind even cannot reach Him. when the mind, the synthesis of all the senses cannot reach Him. it follows as a necessary corollary that other senses also cannot reach Him."[10]

Secondly. the phrase '*nainaddevā āpnuvan*' if understood as 'not perceivable by the senses'. contradicts the view of '*Yatte rūpam kalyāṇatamam tatte paśyāmi*' (*Iśa. Up.* 16) where it is declared that 'thro-

ugh Your grace I see Your auspicious form'. M. R. Desai opines "Śaṅkarāchārya has taken deva to mean limbs and apas to mean the ordained work of breathing done by Mātariśvan. His commentary is quite interesting but not comprehensive."[11]

Śaṅkara's interpretation of '*pūrvamarṣat*' is primarily based on the root '*ṛṣ*' 'to go'. But the word '*devāh*' or 'gods' in connection with '*arṣat*' or 'to go' as Śaṅkara says, does not suffice the context. And, thereby the phrase '*nainaddevāh āpnuvan pūrvamarṣat*' would have to lose its mystic suggestion. Therefore the root '*ṛṣ*' should take up the meaning 'to know'. To quote-"(Though) 'arṣat' comes from the root 'to go', gati in Sanskrit means knowledge also, therefore it means 'knowledge'."[12]

In the next half of this *mantra* Śaṅkara imagines an application of *upādhi*, i. e. when it is joined to *upādhi* or a conditioning factor., It is said to be that It surpasses those who run after It, sitting in one place, or Swifter than the mind; but when viewed in Its absolute unconditioned state of Pure Self, It is said to be unmoving and one etc. Though *Ātman* is devoid of qualities of the world, it appears as if it has been conditioned by the modifications of the world as seen by undescriminating dull persons; and being one, it appears as if it is reflected in each body. The idea is that the motion is only in appearance and not a reality.

In fact, it seems very improper to say that the Omnipresent, Omnipotent Lord is conditioned or sub-

jected to *upādhi* for it leads to His inferiority. In order to establish their own views like 'motionless-ness' etc. of the Absolute Brahman, *advaitins* have to make the Brahman conditioned. This type of oppre-essing the Brahman is the same as the killing of *Ātman* which has been declared in the third *mantra*. When the *Upaniṣad* itself declares an unconditioned Brahman, the imagination of a conditioned Brahman is useless.[13]

Turning to Madhva's interpretation of this *mantra*, we find the authority of the *Brahmāṇḍa Purāṇa* which fixes the purport of this *mantra* appropriately.

The word '*anejat*' is taken by Madhva also to mean '*akampamāna*' or 'motionless', as Śaṅkara holds. But the reason given for calling Him 'motionless' is '*nirbhayatva*' or 'fearlessness' and not '*niṣkriyatva*' as Śaṅkara has suggested; i. e. the Supreme Being is called '*anajat*' because He is 'fearless'.[14] Thus the meaning of '*anejat*' as a term suggesting the fearlessness of the Supreme Self is definitely appropriate. In this regard, a famous commentator Anantācārya clearly unfolds : "Anejat" comes from the root 'ejṛ' to tremble (bhvādi); that which does not tremble is called anejat i. e. fearless. Some translate anejat as equivalent to acalat, non-moving but by this construction the subsequent line 'It is faster than the mind' will contradict it."[15]

He is called '*ekam*' for He is Supreme, and so, none is equal to Him or above Him, and not because He is without any second.[16]

Then the *Upaniṣad* asserts that the Supreme Reality is swifter than the mind. "He who has swiftness is called *javavat*; he who has greater swiftness is called *javīyah*; the affix '*vat*' (*matup*) is elided when the comparative affix '*Īyasun*' is added (see Pāṇini. V. 3. 65). The swiftness of the mind is seen from the fact that remaining in the body, it can travel in imagination to the remotest region of the Brahma-loka. Brahman is proved swifter than the mind because even the mind cannot reach It."[17]

Then the *Upaniṣad* reveals the Supremacy of Brahman i. e. 'The devas cannot know him fully'.[18] But He knows them all from eternity or from before the beginning of time. Moreover '*pūrvamarṣat*' meaning 'already gone earlier' as interpreted by Śaṅkara does not accord with the context. Because that 'He is swifter than the mind' has been already mentioned by '*manaso javīyah*'. "The word *arṣat* comes from the root 'ṛṣa' 'to know'. There is no such root as '*ṛṣa jñāne* in the *Dhātupāṭha*, but in the *Mahābhāṣya* it is said, there is such a root."[19] Thus, with this knowledge of this fundamental basis of '*devāh*' and '*arṣat*' when the *mantra* is repeated its meaning becomes amply clear.

The phrase '*taddhāvato anyān atyeti tiṣṭhat*' reveals two important aspects which uphold His supremacy, in the light of the *Brahmāṇḍa Purāṇa* statement quoted by Madhva. The phrase '*dhāvato anyān atyeti*' or 'runs faster than those who run after It' 'declares the Omnipresence of the Highest Reality;

and '*tiṣṭhat dhāvato anyān atyeti*' or 'staying on one place goes faster than those who run after It' points to the Omnipotence of the Lord.[20] Thus, this is the epithet by which the brilliant word-painters of the *Upaniṣad* have tried to obtain the knowledge of the concepts of the Omnipotence and Omnipresence of the Highest Soul, in a network of their irreplaceable words.

Lastly, the closing phrase of this *mantra*, which brings out the part given to Mukhya Vāyu more vividly, is –'*Tasmin apo mātariśvā dadhāti*'. Madhva explains this phrase in terms of the *Brahmāṇḍa-Purāṇa* statement: 'Since all activities depend upon Vāyu, the actions done and resigned unto the Lord by individual beings also are finally offered by Marut to Him.'

Meanwhile, the word '*apah*' has been understood as 'waters' by some of the scholars. Accordingly, Paul Deussen says: "Therein according to Īśa 4, Mātariśvan (i. e. probably the Prāṇa) has already interwoven the primeval *waters*."[21] Similarly Swami Chinmayananda opines: "the atmospheric air, no doubt supports the element water in the sense it is grosser than Air."[22]

No doubt, '*apah*' means 'waters'. But it also means '*karma*' or 'work'.[23] And latter meaning fits in the context much better. That is why '*apah*' should be taken to mean '*karma*'.

Thereafter the word '*dadhāti*' should mean 'to keep', or 'to lay upon' or 'to place'[24] but not 'to function' or 'to divide' as Śaṅkara holds.

"Thus, when a person does an act with perfect humility, believing that the true agent is Hari and not he, that all acts are sacred and must be performed with the idea of their being sacred, and with full love and devotion towards God, such acts become holy, and are carried by Vāyu to the Lord. Since the man has renounced all fruits of action and does all acts for the Lord, they remain in Him. This of course refers to karmas of good men."[25]

Another point to be noted here is- *Mātariśvan* not only offers good *karmas*, but even bad *karmas*, done by the persons, to the Lord. But the way of consigning them is different. i. e. One who has performed bad actions, must repent and has to think on the All-doing capacity *(sarvakartṛva-śakti)* of the Supreme Spirit. As the Lord inspires, an individual does either bad or good actions in accordance with his *prārabdha karma*. So while consigning them to the Lord, he should pray to God to make him free from the taint of sin, the effect of bad deeds. Then he will surely be graced by the Lord. This is the way of offering bad actions to the Lord.[26]

Taittirīya Saṁhitā declares :

देवा गातुविदो गातुं वित्त्वा गातुमित–
मनसस्पत इमं नो देव देवेषु यज्ञं स्वाहा ॥ (I. i. 13)

i. e. "All works are primarily consigned to Vāyu or 'cosmic Energy' in its differentiated and homogeneous forms; and he, Vāyu, in his turn consigns all those works to Brahman; therefore Brahman is the

Supreme Substratum of all works like sacrifices, fire-offerings and etc."[27]

Thus whenever life is sustained, it is because of the presence and operations of Mukhya Vāyu. As such, the Supreme is the very source from which Mukhya Vāyu takes his potency, by which he gains extra-ordinary capacity to protect, nourish and maintain the life of all individuals.

In fine, this verse discusses the nature of the Lord, and the method of surrending one's *karmas* to the Lord. In concentrated and paradoxical metaphors the *mantra* vividly brings out the Omnipotence of God and reveals the secret of how to surrender our actions through Vāyu, so that the *karmas* reach Him.

V MANTRA

This *mantra* unfolds some more hidden meanings, which have taxed the minds of the scholars to bring out the real purport of some attributes which seem to be a repetition of the previous *mantra* :

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः ॥ ५ ॥

"From Him (the world) moves in fright but He is not afraid of others. (Because He is Omnipresent), He is far away, and He is near. He is the Indweller of all this and He is even outside of all this."

ŚĀṄKARA BHĀṢYA :

न मन्त्राणां जामिताऽस्तीति पूर्वमन्त्रोक्तमप्यर्थं पुनराह तदेजतीति । तत् आत्मतत्त्वं यत् प्रकृतमेजति चलति; तदेव च नैजति

स्वतो नैव चलति । स्वतोऽचलमेव सत् चलतीवेत्यर्थः । किञ्च तद्दूरे वर्षकोटिशतैरपि अविदुषामप्राप्यत्वाद्दूरे इव । तत् उ अन्तिके इति च्छेदः । तद्वन्तिके समीपे अत्यन्तमेव विदुषाम् आत्मत्वात् । न केवल दूरे अन्तिके च, तदन्तः अभ्यन्तरे अस्य सर्वस्य । 'य आत्मा सर्वान्तरः' (बृ.उ.३.४.१) इति श्रुतेः । अस्य सर्वस्य जगतो नामरूपक्रियात्मकस्य । तत् उ अपि सर्वस्यास्य बाह्यतः व्यापकत्वात् आकाशवत् । निरतिशय-सूक्ष्मत्वात् अन्तः । 'प्रज्ञान घन एव' (बृ.उ.४. ५. १५) इति शासनात् निरन्तरं च ॥ ५ ॥

TRANSLATION :

"There is no tautology in the sacred hymns." being a well-known maxim, the sense of the above verse is again repeated in this verse. Tadejati-that Self, Ātmā, which has been described above, ejati, moves tad-and that verily. 'Naijati' does not move from itself. the sense being itself immovable, it appears as if it moves Moreover, taddūre, it is far away, it is as if far away, because it cannot be approached even in hundreds of millions of years by the unwise. Tad-vantike (this word is composed of there words) 'tadu antike -it is verily near, not only is it far away, but it is near; because it is the ultimate Self of the wise (nearest and dearest to them); tadantarasya sarvasya, it is the inmost of all these. As another 'Śruti' says: "That Ātmā which is in the interior of all." "of all this-" of all this universe having name, form and activity, 'Tad u' - that even is outside (bāhyatah) of all this universe on account of its all-pervadingness like space; being extremely subtle, it is in all. ("On account of its pervadingnesss, it is outside of all, and owing

to extreme subtlety it is inside of all. then it cannot be always one unchangeable essence,- " to remove this doubt the commentator says.) it is always constant, because another Śruti teaches, "It is as if a solid mass of consciousness with on room inside or outside."

MĀDHVA BHĀṢYA

तदेजति तत एव एजति अन्यत् । तत्स्वयं नैजति । ततो बिभेति सर्वोऽपि न बिभेति हरिः स्वयम् । सर्वगत्वात्स दूरे च्च बाह्येऽन्तश्च समीपग इति तत्त्वसहितायाम् ॥ ५ ॥

TRANSLATON :

"The words 'tad ejati' mean that 'the other tremble for fear of Him.' But He Himself is afraid of none, and so does not tremble. As we find in the Tattva-Saṁh tā: 'All even are afraid of Him, but Hari is afraid of no one. As He is all-pervading, He is said to be far off as near; to be outside of all as inside of all."

CRITICAL NOTE :

The opening sentence of Śaṅkara's commentary of this *mantra*, which says that 'there is no tautology in the sacred hymns, accordingly the sense of the previous *mantra* is repeated again in this *mantra*', seems to be self-contradictory. Because firstly it is stated that there is no tautology in the *mantras*; and of course, this is right. So, when it is enjoined that there is no tautology, there must not be any tautological rendering of the *mantras*. But, we see the tautologi-

cal rendering in Śaṅkara's commentary of this *mantra*. Therefore, whatever tautological meanings are there in his commentary, cannot be true and faithful to the subject-matter of this *Upaniṣad*.

Secondly, Śaṅkara works against his own theory of identity between Brahman and individual soul, while commenting on '*tadvantike*'. He says that "Brahman is quite near to the wise, for It is their very self." Certainly the word 'nearness' cannot give the sense of 'oneness'. Moreover the authority '*ya ātmā sarvāntarah*' (*Bṛh. Up*. 3. 4. 1) quoted by him does not give any clue to a sense of Its oneness with the human soul. On the contrary, that authority clearly supports the difference between *jīva* and Brahman.

But the defect of tautology or giving up one's own accepted belief, does not arise in the case of Madhva's interpretation. In accordance with '*anejat*' of the previous *mantra*, Madhva takes '*tadejati*' as to mean 'because of Him the universe trembles." The word '*tat*' is used also in the sense of '*tasmāt*'. B. D. Basu, in this regard, opines : "The words 'tadejati' do not mean either that Brahman is agitated or active Himself; or that He is afraid. In fact, the word 'tad' is an indeclinable here, and means 'from Him' or 'on account of Him.' The indeclinable has the force of the ablative case. The word 'anyat' 'others' is understood here, and is the agent to the verb ejati. This verse cannot be consistently explained on the theory that Brahman is actionless."[2]

Moreover, the very popular rule which states that an indeclinable may be used in any case, or gender etc, supports the application of the ablative case of '*tad*'. That relevant rule is :

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु ।
वचनेषु च सर्वेषु यन्नव्येति तदव्ययम् ॥
(*Kāśikā* on *Pāṇ*. I. i. 37 and *Gopatha Brāhmaṇa* I. i. 26).[3]

These authorities clearly prove that Madhva's rendering of '*tad*' in ablative case as 'from Him' is correct and unbiassed. Thus the meaning of '*tadejati tannaijati*' is 'from Him this world trembles; but He is not afraid of others. Another *Śruti* statement declares : भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति (*Taittirīya Upaniṣad*. II. 8. 1) saying that 'through the fear of this Brahman, Vāyu, Sun, Agni, Indra Death-God (and etc) do their work.'

Then, the explanation of the remaining portion of this *mantra*-'*taddūre tadvantike*,[4] *tadantarasya sarvasya tadu sarvasya bāhyatah*'[5] is precisely pictured in the *Tattva Saṁhitā* statement quoted by Madhva: "As He is All-pervading, He is far and near; outside of all." Thus Madhva declares through '*taddūre tadvantike*' the '*sarvagatatva*' or the 'Omnipresence' of the Supreme Self; and the latter part unravels '*sarvavyāpyatva*' or the all-pervasiveness of the same Highest Brahman.

In this connection, there is no dispute among the scholars, and so their discussion is not specially dealt with here.

This unbiassed and unequivocal interpretation of Madhva steers clear of any tautology feared by Śaṅkara. In fine, both the fourth and the fifth *mantras* form one thought unit. and speak of the real attributes of the Supreme Reality.

VI & VII MANTRAS :

A qualified one, who has understood the nature of the Supreme Self as has been taught in the previous *mantras*, is benefited by the realisation of the knowledge of the Brahman, who is the All-supporter, All-controller etc. Thus these *mantras* which form one thought unit, explain vividly, the state of perfect tranquility gained by the enlightened soul :

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥
यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

"He who sees all beings in the Supreme Self (knowing that Brahman is the support of them all), and sees the Supreme Self in all beings (as the Ruler and Controller from within of all) becomes fearless and is not anxious to look after his self."

"That Supreme Self. in whom all beings exist, has existed indeed within all beings (from eternity). Thus, who realizes the unity (by which the Supreme is in all, and all in Him), for him, where is delusion and sorrow?"

ŚĀṄKARA-BHĀṢYA

यस्तु परिव्राट् मुमुक्षुः सर्वाणि भूतानि अव्यक्तादीनि स्थावरान्तानि आत्मन्येव अनुपश्यति, आत्मव्यतिरिक्तानि न पश्यतीत्यर्थः। सर्वभूतेषु तेष्वेव च आत्मानं, तेषामपि भूतानां स्वमात्मानमात्मत्वेन। 'यथा अस्य देहस्य कार्यकरणसंघातस्य आत्मा अहं सर्वप्रत्ययसाक्षिभूतश्चेतयिता केवलो निर्गुणः, अनेनैव स्वरूपेण अव्यक्तादीनां स्थावरान्तानाम् अहमेव आत्मा' इति सर्वभूतेषु चात्मानं निर्विशेषं यस्त्वनुपश्यति सः ततः तस्मादेव दर्शनात् न विजुगुप्सते विजुगुप्सां घृणां न करोति। प्राप्तस्यैव अनुवादोऽयम्। सर्वा हि घृणा आत्मनोऽन्यद्दुष्टं पश्यतो न घृणानिमित्तमर्थान्तरमस्तीति प्राप्तमेव ततो न विजुगुप्सत इति ।। ६ ।।

इयमेवार्थम् अन्योऽपि मन्त्र आह-यस्मिन् सर्वाणि भूतानि। यस्मिन् काले यथोक्तात्मनि वा, तान्येव भूतानि सर्वाणि परमार्थात्मदर्शनात् आत्मैवाभूत् आत्मैव संवृत्तः परमार्थवस्तुविजानतः, तत्र तस्मिन् काले, तत्रात्मनि वा को मोहः, कः शोकः? शोकश्च मोहश्च कामकर्मबीजमजानतो भवति, नत्वात्मैकत्व विशुद्धं गगनोपम पश्यतः। 'को मोहः कः शोकः?' इति शोकमोहयोरविद्याकार्ययोराक्षेपेण असम्भवप्रदर्शनात् सकारणस्य संसारस्य अत्यन्तमेवोच्छेदः प्रदर्शितो भवति ।। ७ ।।

TRANSLATION :

VI. "The ascetic or one anxious after emancipation who sees (paśyati) all objects (sarvabhūta) beginning with the unmanifested mūlaprakṛti called avyakta and ending with the grossest minerals, in his Self only (ātmanyeva), that is, does not see anything else than his Self, and who sees in all those objects his own Self (sarvabhūteṣu cātmānam), his Self being the

Self of those objects by its Self-hood; thinking thus: "as of this body composed of causes and effects, I alone am the witness and cogniser of all perceptions, though I am pure and without any attributes, so in this very way by myself, I am the Self of all creation beginning with the avyakta, unmanifest, and ending with the minerals" - he who perceives without any distinctions the Self in all objects, by that (tatah) very realisation or perception, does not despise (vijugupsate) any body. This (the statement that he does not despise anybody) is merely explanatory (prāpta anuvāda) as necessarily following form the foregoing statements. Because all hatred and contempt arise from the false perception of a thing as separate from Self; but when one sees always the pure Self, for him there exist no other objects which can cause contempt. Thus the non-hating becomes a necessary corollary of the foregoing propositions."

VII. "That very purport is taught by the present verse number7 , beginning with yasmin &c. At what time or in what Self as described above (for the word yasmin, meaning in which, may refer both to soul and time) all these objects (sarvāṇi bhūtāni) become as Ātmā only (Ātmaivābhūt); owing to the realisation or perception of Ātmā which is the summum bonum., the Great End, owing to the full knowledge (vijānatah) that the Ātmā alone is the highest object: then (tatra), i. e., at that time, or in that Ātmā, where is delusion and where is sorrow (ko mohah kah śokah)? (Because sorrow arises from not knowing the Ātmā which is extreme bliss per se, and consequently unto-

uched by sorrow. It is owing to this ignorance that one says: Oh! I am killed; Oh! I have no sons! Oh! I have not fields!. This is. therefore, why he desires to have sons, &c., and in order to have such acquisitions he is anxious to propitiate the gods, not seeing that Ātmā is unity. Therefore by the process of anvaya and vyatireka, realising that sorrow, &c. are the effects of ignorance, when this Primordial Innate Ignorance is removed, there results the complete cessation of all sorrow, &c.; therefore the text teaches that it is right knowledge which conduces to cessation of sorrow. In the Suṣupti state of dreamless sleep, though there is cessation of sorrow, yet the root of sorrow still remains, it being merely a laya state. Therefore the commentator says:) Sorrow and delusion arise from the ignorance of the seed of desire and action. For when one sees the self as unity, as perfectly pure, like the all-embracing sky, where can sorrow or delusion be? The sentence is put in the interrogative form for emphasis, meaning that sorrow and delusion being the result of ignorance become impossible when true knowledge arises. This verse shows the complete cessation of all the attractions of the world, with its cause, once knowledge is acquired.

MĀDHVA BHĀṢYA

सर्वगं परमात्मानं सर्वं च परमात्मनि । यः पश्येत्स भयाभावान्नात्मानं गोप्तुमिच्छति इति सौकरायणश्रुतिः ॥ ६ ॥

यस्मिन् परमात्मनि सर्वभूतानि स परमात्मैव तत्र सर्वभूतेषु अभूत् । एवं सर्वभूतेषु एकत्वेन परमात्मानं विजानतः को मोह ।

यस्मिन् सर्वाणि भूतानि स आत्मा सर्वभूतगः । एवं सर्वत्र यो विष्णुं पश्येत्तस्य विजानतः । को मोहः कोऽथवा शोकः स विष्णुं पर्यगाद्यत’ इति पिप्पलादशाखायाम् । पूर्वोक्तानुवादेन शोकमोहाभावोऽपि विजानतश्च अत्रोच्यते । अभ्यासश्च सर्वगतत्वस्य द्योतनार्थः ॥७॥

TRANSLATION :

VI. “As says the Śruti of the Saukarāyaṇas: ‘He who sees the Supreme Self as pervading all, and everything in the Supreme Self, does not wish to guard himself, because he has no fear from any one. Being fearless he is never anxious about preserving his little self.”

VII. “That Supreme Self, in whom all creatures, is indeed that same Supreme Self, who exists, and has existed within all creatures too (from eternity).” This is the Truth. He who knows this Truth, and sees, the Supreme Self thus residing in all creatures as a unity, can have no delusion. Ātman in whom are all creatures, is all-pervading, and is inside of all beings. He who thus sees Viṣṇu everywhere, has no delusion nor sorrow, for he has known the Truth.

“Since the knower of the Lord completely attains the Lord, hence takes place the cessation of all sorrow and delusion.’ thus says the Pippalāda Śruti. The last verse declared that the knower of Brahman becomes fearless; this verse makes an additional statement that that such a knower has no delusion and sorrow. The repetition is for the sake of explaining the full significance of the all-pervadingness of Brahman.”

CRITICAL NOTE :

These two verses apparently are very helpful to Śaṅkara to establish his own theory of *advaita*. He says that 'a mendicant who desires to be released, sees all beings from *Avyakta* down to unmoving things in *Ātman* alone (in particular he sees nothing disti. inct from *Ātman*) and the *Ātman* in them all. does not despise anybody' Thus Śaṅkara's interpretation apparently seems to be not incorrect. But the fact is that, a close examination of Śaṅkara's view. after a *scrutiny* of the original *mantra* show that it vitiates the purport of the ideal teaching of this *mantra*.

That is to say, the very words '*ātmani*, and '*sarvabhūteṣu*' from which Śaṅkara infers his theory of identity, are in the locative case. Grammatically, the locative case does not allow the concept of identity of two things which Śaṅkara wants to establish. The *Pāṇini Sūtra 'Saptamyadhikaraṇe ca'* (*S. Kaumudi*. 634) declares that 'the seventh case-affix is employed when the sense is that of location, as well as, after the word meaning 'distant' or 'near'. Thus the locative case shows two separate things: as the supporter and the supported.. *(adhāra-ādheya)*. To quote B. D. Basu: "It also shows that jīva is not identical with the Lord, for Ātman is shown there, in the locative case, and as the receptacle of all. The contents and the container are always different"[1] This is the one point which does not support the concept of identity.

Secondly, the very concept of seeing everything in *Ātman*, and *Ātman* in everything contradicts the

words Śaṅkara himself uses, where it is stated *(ātmānameva atyanta-viśuddham)* 'for one who sees *Ātman* alone absolutely pure, without anything interposing, there is no other thing which would be the occasion of revulsion'. How is it that a man who has realized the identity of *Ātman* can see everything which according to him is unreal, in *Ātman*? Moreover, if that *advaita-jñānin* sees *Ātman* everything which is unreal, than that *Ātman* also would have to become unreal. Therefore, according to Śaṅkara, is '*sarvabhūta*' real or unreal? If he says '*sarvabhūta*' is real, then it becomes a point to Śaṅkara with the reality of the world even on the *pāramārthika* level which Madhva holds strongly; but consequently it subverts the very theory of identity. And therefore, Śaṅkara has to say that '*Sarvabhūta*' is unreal basing on the interpretation of '*Īśāvāsya*' where it is said that 'whatever is coverd by Him, is unreal'. But then, a question arises-how is that, an enlightened one, knowing Him as one with Him, can see all the unreal aspects of this world in *Ātman*? Thus Śaṅkara's view is not only self-contradictory but even mutually opposite.

Moreover '*ekatvamanupaśyatah*', in the light of Śaṅkara's interpretation, if taken to mean as an expression of the theory of identity, contradicts the previcus statement : 'gods cannot surpass or know Him fully'. To quote : "In previous mantras it has already been discussed that no living being not even the powerful demi-gods can surpass the Supreme Being in any respect. Therefore 'ekatvam' does not mean

that a living being is equal in all respects to the Supreme Lord."[2] Therefore, no amount of *advaitic* padding helps one to bring out a consistent and correct import of this *mantra*, as attempted by Śaṅkara.

Such is not the case with Madhva. He differs radically from Śaṅkara's interpretation and has brought out the congruent and implicit explanation of these two *mantras* in terms of the authorities of the *Saukarāyaṇa* and *Pippalāda Śrutis*.

These two *mantras* unfold that though the beings are many, yet the Highest Self dwelling in them is One, who is Omnipotent.

The verb '*anupaśyati*' comes from the root '*dṛś*' and prefixed by '*anu*'. An aphorism 'पश्यार्थैश्चानालोचने' (*S.Kaumudi.*, 409) describes that the root '*dṛś*' has not the sense of physical 'seeing', but means 'knowing'. Moreover it is said[3] that the root '*dṛś*' in the sixth *mantra* is '*sāmānya-jñānārthaka*; it should be so, in order to remove reiteration, as these two *mantras* seem to deal with the same subject-matter. Though the fruits that are to be attained by those two are different, yet they are related to each other. In *mantra* 6, it was stated that 'he who sees (i. e. knows) Brahman as the support of all and pervading all, becomes fearless'. The *mantra* 7, is not a repetition. It further states that the same knower of Brahman transcends sorrow and delusion. The same person who had become fearless on account of the knowledge of Brahman, becomes also free from delusion and grief as a result of the same knowledge. So there is no tautology.

Further, the word '*na vijugupsate*' has its correlation with '*nātmānam goptumicchati*' which we find in the authority quoted by Madhva. '*Vijugupsate*' comes from the root '*gup*' 'to protect', with '*vi*' an augmentative prefix.[4] Besides, '*vijugupsate*' may be understood also as 'to despise' or 'to censure' as Śaṅkara would have us believe. But this meaning does not give the real indication of the relation between '*na vijugupsā*' and 'fearlessness'. There is a close relationship between '*na vijugupsā*' and 'fearlessness'. Fearlessness' is the product of the knowledge of the all-supportership of the Supreme Brahman. So one who knows Him as 'all-supporter' becomes fearless and does not wish to protect himself.[5]

Thus a *mumukṣu* who knows Brahman as the Supporter or the Substratum of all things and the Indweller (as well as the Controller of all), becomes fearless and does not desire to protect himself. When that knower of Brahman becomes fearless, where is sorrow and delusion? Here, on the contrary it may be argued that it is as good as saying that the knowledge of Brahman does not lead to salvation, but only removes sorrow, delusion and fear away. To answer this query, one may say that destruction of fear, sorrow and delusion is a stepping stone towards attaining liberation.

Further, the word '*abhūt*' does not signify the limitation of the existence of Brahman in individual selves, even though it is in the past tense. Though it is in the past tense, it indicates 'eternity'. To quote in this connection :

प्रयोगकालीनः सर्वकाले अनुषज्जते ।
ददर्श विष्णुरित्यादौ नित्यचिद्रूपतो हरेः ॥

The word '*vijānataḥ*' indicates *aparokṣajñāna*, and '*anupaśyataḥ*' indicates the object of direct vision (*sākṣātkāra*) i. e.. Supreme Brahman. The word '*evam*' in Madhva's *bhāṣya (evam sarvabhūteṣu ekatvena)* is used to ensure the attainment of *Mokṣa* for enlightened souls.[7] The question of some enlightened soul being not fit for salvation does not arise at all. Because such unfit persons never attain to the knowledge of the Supreme.[8] Thus all *aparokṣa-jñānins* are fit to attain *Mokṣa*.

Here it may be supposed that these two *mantras* have elucidated Brahman as the supporter of all. all-pervading. all-indweller etc. But the significance of these attributes has already been shown by the fifth *mantra*. If so. then what is the necessity of these two *mantras* which describe the same attributes of Brahman ?

To this objection, Madhva replies that the repetition is an indication of explicating the sense of all-pervasiveness of the Supreme Brahman.

In short, in these two *mantras* we have a picturesque view of the concept of the absolute difference between Jīva and Brahman; and one who knows Him as a supporter of all, indweller of all,[9] Omnipotent and so on. becomes free from sorrow and delusion and thus becomes fit to attain liberation.

VIII MANTRA

In the previous *mantra* the seer has explained to us that an aspirant who has acquired the knowledge

of the Supreme Being becomes free from sorrow and delusion. But how is it that by a mere knowledge of the Supreme Brahman, an aspirant becomes free from delusion and sorrow? To this question, this *mantra*, being a direct outcome of the previous one, answers and develops the idea of attaining salvation with a greater emphasis and practical assertion. This *mantra* explains more vividly the real attributes of the Highest Brahman which speak of His unique supremacy. It runs giving its deep significance in the very order in which the auspicious qualities have been declared in its unitary outlook :

स पर्यगात् शुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

"He (an enlightened one) attains to the Supreme Reality who is free from grief, free from the subtle body, eternally perfect, devoid of the dense body, pure, free from evil, omniscient, the controller of the minds of all, omnipresent (or the all-controller) and self-reliant. He created the real things in their proper form eternally.

SĀṄKARA BHĀṢYA :

योऽयमतीतैर्मन्त्रैरुक्त आत्मा स स्वेन रूपेण किं लक्षण इत्याहायं मन्त्रः स पर्यगात् सः यथोक्त आत्मा पर्यगात् परि समन्तात् अगात् गतवान् । आकाशवद् व्यापीत्यर्थः । शुक्रं शुभ्रं (शुद्धं) ज्योतिष्मत् दीप्तिमान् इत्यर्थः । अकायमशरीरं लिंगशरीरवर्जितमित्यर्थः । अव्रणम् अक्षतम् । अस्नाविरं स्नावाः शिराः यस्मिन् न विद्यन्त इत्यस्नाविरम् । अव्रणम-

स्नाविरमित्येताभ्यां स्थूलशरीरप्रतिषेधः । शुद्धं निर्मलम् अविद्यामल-रहितमिति कारणशरीरप्रतिषेधः । अपापविद्धं धर्माधर्मादिपापवर्जितम् । शुक्रमित्यादीनि वचांसि पुल्लिंगत्वेन परिणेयानि । सः पर्यगात् इत्युपक्रम्य कविर्मनीषी इत्यादिना पुल्लिङ्गत्वेन उपसंहारात् । कविः क्रान्तदर्शी सर्वदृक् । 'नान्योऽतोऽस्ति द्रष्टा' (ब्र. उ. ३. ७. २३) इत्यादिश्रुतेः । मनीषी मनस ईशिता; सर्वज्ञ ईश्वर इत्यर्थः । परिभूः सर्वेषां परि उपरि भवतीति परिभूः । स्वयम्भूः स्वयमेव भवतीति । येषामुपरि भवति यश्चोपरि भवति स सर्वः स्वयमेव भवतीति स्वयम्भूः। स नित्यमुक्त ईश्वरो याथातथ्यतः सर्वज्ञत्वात् यथातथाभावो याथातथ्यम् । तस्मात् यथाभूतकर्मफलसाधनतः । अर्थान् कर्तव्यपदार्थान् व्यदधात् विहितवान् यथानुरूपं व्यभजत् इत्यर्थः । शाश्वतीभ्यः नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्य इत्यर्थः ॥८॥

TRANSLATION :

This verse teaches us what are the specific attributes of the Ātmā, besides those that have been described in the preceding verses. Sa paryagāt. that (sa) already mentioned Ātmā is all-pervading like space (paryagāt=pari, on every side, agāt, gone, therefore, all-pervading). Śukram means pure, full of light, effulgent. Akāyam means without body. i. e., not having the subtle body called the liṅga śarīra. Avraṇam means without wounds or boils. Asnāviram : that in which there are no tendons (snāva) or muscles. By the words invulnerable (avraṇam) and without muscles (asnāviram) is excluded the gross body, (i. e., the Ātmā is not the gross body called sthūla śarīra). Śuddham-pure, without any dross, free from the dross of Ignorance-this precludes the causal body, kāraṇa śarīra also with reference to Ātmā. Apāpavi-

ddham: free from all sins in the shape of duty or virtue (dharma), and non-duty or vice (adharma). The words śukram, &c. though in the neuter gender in the text, should be understood, however, to be masculine: because the verse begins with sa paryagāt in the masculine, and ends with the words like Kavih &c., in the masculine, all referring to the same person. Kavih-seeing on all sides, seeing all, all-wise. As another Śruti says, "There is no other seer than he." Manīṣī means the ruler (Iśitā) of the mind (manas). omniscient, the Lord, Paribhūh: who is (bhavati), above (pari) all beings. Svayambhūh-who is (bhavati), Himelf (svayam) alone, those above whom he is, and that which is above-all, that is only himself-therefore he is called svayambhūh. He, the ever-free Lord on account of his omniscience has ordained (vyadadhāt), has distributed all things (arthān), i. e., necessary objects, according to their nature, according as they are fruits of acts or means of performing acts. The word Yāthātathyatah is an abstract noun in the ablative, derived from the word yathā-tathā meaning as that; Śāśvatībhyah-from everlasting; Samābhyah the years; known as prajāpatis or Lords of creatures.

MĀDHVA BHĀṢYA

शुक्र तच्छोकराहित्यादव्रण नित्यपूर्णत: ।
पावनत्वात् सदा शुद्धमकायं लिङ्गवर्जनात् ।। स्थूलदेहस्य
राहित्यादस्नाविरमुदाहृतम् । एवभूतोऽपि सार्वज्ञात्
कविरित्येव शब्द्यते । ब्रह्मादिसर्वमनसां प्रकृतेर्मनसोऽपि च ।।
ईशितृत्वान्मनीषी स परिभूस्सर्वतो वर: । सदाऽनन्याश्रयत्वाच्च

स्वयम्भूः परिकीर्तितः ॥ स सत्यं जगतेतादृङ्
नित्यमेव प्रवाहतः । अनाद्यनन्तकालेषु प्रवाहैकप्रकारतः ॥
नियमेनैव ससृजे भगवान्पुरुषोत्तमः । सज्ज्ञानानन्दशीर्षोऽसौ
सज्ज्ञानानन्दबाहुकः । सज्ज्ञानानन्ददेहश्च सज्ज्ञानानन्दपादवान् ॥
एवंभूतो महाविष्णुर्यथार्थं जगदीदृशम् ।
अनाद्यनन्तकालीनं जत्मेच्छया प्रभुरिति वाराहे ॥ ८ ॥

TRANSLATION :

The Varāha Purāṇa explains this mantra as follows: Brahman is called 'Śukram' 'griefless.' because He is free (ra) from grief (śuk). He is called avraṇam, not small (vraṇam–small), because He is Eternal and Full; as He is the Purifier, He is said to be always pure; as He has no Liṅga deha or subtle body He is called 'incorporeal'; as He has no dense body. He is called bodiless, or without sinews, Though He is thus bodiless, yet He is called kavi or Wise, because He is Omniscient; He is called Manīṣī or the Lord of Manas, because He rules the Intelligences (manas) of all beings from Brahmā downwords and even Prakṛti and Manas itself. He is called 'Paribhū' because He is best of all, and He is Svayambhū, because He never depends upon another. The Lord Puruṣottama creates the world under fixed rules, in beginningless and endless time, in one uniform course. He creates this world as a reality and it is eternal as a current (though ever changing). He, the Lord has a head consisting of pure Being (sat), Intelligence (jñāna) and Bliss (ānanda), His arms are pure Being, Intelligence and Bliss. His body is Being, Intell-

igence and Bliss His feet are Being Intelligence and Bliss. Such is the Great God, the Mahā-Viṣṇu. The Lord created this real world, which is beginningless, and endless, by His mere will.

CRITICAL NOTE :

Śaṅkara's rendering of this *mantra* dissociates the relation between this *mantra* and the former one. A man of wisdom who knows Brahman as described in the preceding verses, becomes free from sorrow and delusion. But how is it possible? Śaṅkara's words do not suggest the answer to this question, for he relates the pronoun '*sah*' to Brahman instead of the knower. Following Śaṅkara, renowned scholars like Radhakrishnan[1], Paul Deussen[2], Dr. E. Roar[3], R. E. Hume[4] etc [5] have interpreted '*sah*' in the same manner. In fact, to show the apt relation, '*sah*' should be referred to an individual soul, referred to in the previous *mantra*, who has attained the knowledge of Brahman. To quote: "He takes 'sah' as a pronoun of the Ātman (soul); and takes all eleven words from 'paryagāt' to svayambhūh' as adjectives of the soul. But neither grammar nor sequence justifies this."[6] An advaitin may suppose that the knower of Brahman as he is one with Brahman may be called bright, bodiless etc. This view contradicts the tenets of attributes like *kavih* and etc. mentioned in the second line of this *man'ra*; for those qualities are unattainable by any one.[7] Therefore, the pronoun '*sah*' should be referred to a *jñān'n* and '*paryagāt*' as a verb, meaning 'approaches', to make a proper sense of this *mantra*.

So too, Śaṅkara's interpretation of '*Śukraṁ*' as 'bright' is also not satisfactory As referring to the flow of the context. a knower of Brahman becomes free from sorrow and delusion, having attained the knowledge of Brahman who Himself is free from sorrow and delusion. To illustrate an analogy : a poverty striken man approches a king and asks him for help. Then, that king fulfils his desire. This practical analogy suggests that a man or a Super-human-being can remove one's difficulty and fulfil one's desire only when he is free from such poverty. Such a king of being is none-else but the Supreme Brahman alone! Thus the Supreme Brahman being free from sorrow and delusion makes the other (knower of Brahman) free from sorrow and delusion!

Moreover the meaning of '*Śukram*' as 'bright' invites *ativyāpti* fallacy, i. e. Brahman is not the only Reality who is bright; even gods like Sun, Agni, Indra, Brahmā also are bright. '*Śukram*' as 'bright' becomes reiteration for '*Śuddham*' which also is in the sense of 'bright' or 'pure'. So there arises tautology. Thus, these accounts show clearly that the meaning of '*śukram*' as 'bright' is not implied; hence Śaṅkara's explanation of '*śukram*' seems to be incorrect.

Then, '*paryagāt*' is understood by Śaṅkara as 'all-pervader,' like ether. This interpretation also, is too unnatural in the context of this *mantra*. When the pronoun '*sah*' is proved to refer to the knowing individual Self, to make its complete sense, the verb and the object easily fall in line. It is clearly seen

that the verb is '*paryagāt*' meaning 'attained'. A knower of Brahman attains to Him who is free from sorrow and delusion etc. Not only this, even some of Śaṅkara's followers like Uvata say :
एवमात्मानं उपास्ते स पर्यगात् परिगच्छति ॥[8]
Anantācārya says : स ईदृशं आत्मानं पर्यगात् प्राप्नोति ॥[9]
Mahīdhara asserts : य एवमात्मानं पश्यति स ईदृशं ब्रह्म पर्यगात् परिगच्छति प्राप्नोतीत्यर्थः ॥[10] Vinoba renders "the word '*sah*' is the subject, '*Śukram*' is the object, and '*paryagāt*' is the verb." [11] R. H. Griffith states: 'He hath attained unto the bright '[12] Thus these interpretations of the traditional as well as modern scholars who follow Śaṅkara in their interpretations at other places, have disapproved of Śaṅkara's interpretation of '*sa paryagāt*'. Moreover the translation of '*paryagāt*' as 'all-pervader' contradicts the view of the fourth and fifth *mantras*, wherein Śaṅkara uses the words '*prāpta iva, gacchatīva, calatīva*.' These '*ivas*' mean that Brahman is as if 'all-pervader' or as if gone; but not really He is all-pervader'. But here, Śaṅkara frankly and clearly says: 'He is all-pervading.' Therefore, former *ivas* are meaningless. This discrepancy in Śaṅkara's rendering shows evidently that his meanings are not agreable either to his opponents or to his ardent followers.

Śaṅkara, to defend his own view, says with much force : '*Śukram* and other adjectives should be converted to the masculine gender because the beginning word '*sah*' and ending words like '*kavih*', are in the masculine gender.' Śaṅkara's proposal of course,

could be acceptable only if it does not contradict the flow of *Upaniṣadic* thought. In the preceding verses. it has been stated that the wise ones become free from grief etc. when they attain to Him. This *mantra* tells why it should be so. The first line of this *mantra* is a full sentence which makes complete sense. Therefore, the adjectives which seem to be in the neuter gender to Śaṅkara are really in the masculine gender only; they are in the accusative case, as those are 'objects' in the sentence. And the second line explains some more qualities of Brahman as referring to "*Yāthātathyato arthān vyadadhāt Śāśvatībhyaḥ samābhyaḥ*". M. R Desai, here points out : "The first word is verbal in nature; the second group is of neuter nouns and the third of masculine nouns. The contradiction of applying both neuter and masculine adjectives at the same time and to the same subject is too obvious. Śaṅkara tries to tide over this, by a very 'rough and ready' device. He dictates to treat these neuter nouns as masculines (शुक्रमित्यादीनि वचांसि पुल्लिङ्गत्वेन परिणेयानि). This change of the gender, is made with no apologies. The word paryagāt too, is smoothly disposed of by calling it a masculine word."[13]

An advaitin may argue here that Śaṅkara's consideration of gender is not incorrect. Because the sentence like '*ghaṭo dravyam*' is accepted as correct, though both the words are in different genders.

It is not so; the illustration that is quoted to uphold their view, is not useful here. Because the gen-

der of '*dravyam*' i. e neuter, is *nitya*, and cannot be interchanged referring to its relation with subject or object. But here it is not the case. The adjectives in the first line, are verbal nouns, and show their relation with Brahman, the object of attaining, for a *jñānin*. Therefore, the recommendation that 'the adjectives which are in the neuter gender should be treated as masculine nouns' is incorrect for it goes against the inner consisteny of the *Upaniṣadic mantra*.

A close reading of Śaṅkara's interpretation makes a reader to point out that though the word '*manīṣī*' meaning 'ruler of minds' is rightly understood, yet according to the basic principles of Śaṅkara–'Except Brahman, everything else is unreal', the former becomes irrelevant. Because as Brahman alone is real and all the rest is unreal how can Brahman be the ruler of unreal things like mind etc.? If one accepts that 'Brahman alone is real', nothing is there to be ruled for Brahman. Thus, for Śaṅkara, '*manīṣī*' cannot perform any function. Not only this, Śaṅkara s declaration of Brahman as 'attributeless' also is improper; because the word '*manīṣī*' evidently is seen as the very attribute of Brahman. And there is no place to argue this point on the basis of *upādhi*, for the application of *upādhi* to Brahman, has been already refuted in the first *mantra*.

Similarly, the interpretation of '*Yāthātathyatah*....' which means — "(He) has distributed all things among the *prajāpatis* called *saṁvatsaras*, in accordance with the fruits of their actions", is also

not true to the fact of the *Upaniṣadic* theory as well as to Śaṅkara's own concept; The meaning of '*Samābhyah*' as '*prajāpatibhyah*' may be based on the statements like "*saṁvatsarah prajāpatih ṣoḍaśakalāstasya....*" of the *Bṛhadāraṇyaka Upaniṣad* (I. 5 114); "*saṁvatsaro vai prajāpatih....*" of the *Praśna Upaniṣad* (I. 9). But the word '*prajāpati*' (in the *Praśna Upaniṣad*) which seems to be the synonym of '*saṁvatsara*', is referred to the Supreme Self in the form of continuous unbroken Time.[14] Further '*prajāpati*' (in the *Bṛhadāraṇyaka Upaniṣad*) is referred to the moon. in whom *Vāyu*, is the indweller.[15] Thus, the meaning of '*saṁvatsara*' is not in consonance with '*Prajāpati*'–in this *Upaniṣad*. Moreover, originally the *Īśa Upaniṣad* does not say that '*samābhyah*', is in the sense of '*prajāpatibhyah*'. Hence Śaṅkara's understanding of '*samābhyah*' as '*prajāpatibhyah*', is ill–conceived.

Even if, '*samābhyah*' in the sense of '*prajāpatibhyah*' is granted, then it would mean, according to Śaṅkara, those *Prajāpatis* are unreal, as Brahman alone is real. In the same flow, when Brahman, who is Omniscient, knows everything to be unreal then there remains nothing for Brahman to distribute.[16] If so, then what about the message of this *Upaniṣadic phrase?* We find no answer to these objections even in the commentary of Ānandagiri on Śaṅkara's interpretation of this *Upaniṣad*. Thus, no amount of Śaṅkara's interpretation helps one to understand the clear and true meaning of this *mantra*.

But in the interpretation of Madhva, we find a few statements from the *Varāha Purāṇa*, which eluci-

date the real purport of this *mantra* fully and exhaustively. Madhva's explanation of this *mantra* in the light of the *Varāha Purāṇa* invites no objection regarding the question of authority. The points which are found in the statement of the *Varāha Purāṇa* are listed below :

In the opening stage though Madhva has not deciphered the application of '*Sa paryagāt*', yet his followers like Śrī Jayatīrtha unlock[17] the explanation of the same as referring to the individual soul, who meditates on the Supreme Self. With reference to the preceding *mantra* the wise one becomes free from sorrow and delusion, for he approaches the Supreme Brahman who is '*Śukram*' i. e. 'griefless', eternally. In this *mantra* '*paryagāt*' should be taken to mean 'approaches'. The verb '*paryagāt*' is the composition of '*pari*' a preposition and '*agāt*' the aorist form of the root '*gam*' 'to go' or 'to approach'. Though the root '*gam*' is in the aorist, yet it gives the sense of the present tense. The *Pāṇini Sūtra* : "*Chandasi luṅ laṅ liṭah*" (III. 4.6. OR *S. Kaumudi*. 3423) declares that: in the *mantra* literature, aorist, imperfect and perfect forms of the roots are optionally employed to denote all tenses. For example "*Ye bhūtasya pracetasa idam tebhyo' karam namah*' (*Ṛgveda*. X. 85.17); here '*akaram*' is aorist (luṅ) and has the sense of the present tense. Thus, there is no doubt regarding '*paryagāt*'. And it is shown earlier how other ancient as well as modern scholars have rendered the same meaning for '*paryagāt*'.

Then, the word '*Śukram*' states the absolutely griefless state of Brahman. The word '*Śukram*' is the composition of the two roots: 'शुच्' meaning 'grief' and 'रह्' 'to give up' : शुच्+रह्+डप्रत्यय=शुच्रह. Here 'ह' is dropped as referring to 'अचोऽन्त्यादि टि' (*S. Kaumudi*. 79). अ also is dropped and क is substituted for च; and we have the present form '*Śukram*'.[18] This grammatical formation of '*Śukram*' does not support the meaning 'bright'. but upholds Madhva's interpretation as 'griefless'. The word '*Śukram*' to mean 'griefless' is described by Jayatīrtha : शुचं शोकं रहति त्यजतीति शुक्रमिति । This analysis of Jayatīrtha is based on its grammatical application shown above. Thus not only grammatical but even contextual meaning of '*Śukram*' substantiates its meaning as 'griefless'.[19]

The verse, then, defines Brahman with another attribute; '*akāyam*'. This word '*akāyam*' expresses the Supreme Self to be 'bodiless' in the sense that it is free from *liṅga-deha* (subtle body).[20] It may be aruged, on the contrary here that by '*akāyam*', is also meant as 'devoid of *sthūladeha*'. And so, why is this not referred to in '*akāyam*'? The 'absence of *sthūla-deha* is not referred to in '*akāyam*' because the fore-coming word '*asnāviram*' in this *mantra* itself, declares '*sthūladeha-rāhitya*' as it is devoid of the body of the seven *dhātus* like māṁsa majjā, snāyu etc. Therefore '*akāyam*' should mean 'free from *liṅga-deha* or subtle body', otherwise, there would be fallacy of *punarukti*.

Then, the Supreme Brahman is indicated by saying that it is '*avraṇam*' in the sense 'eternally full of all auspicious qualities.' Looking into its grammatical formation we find here, the root '*vraṇ*' is in the sense of '*alpa*' or '*stoka*' or 'small'. Its negative form '*avraṇam*' means 'full'. This 'fullness' is in the sense of two ways : (1) *kālatah* and (2) *guṇatah*. i. e. Brahman as full in time, means He is Eternal; and He, as full in qualities, means 'Full of all (good) qualities'. Thus, He is Eternal *(kālena astokah)* as well as full of all (auspicious) attributes *(guṇatah astokah)*.[21]

An objector might say that '*avraṇam*' is evidently in the sense of 'no wounds'. Since the *Siddhānta Kaumudī* explains the meaning of '*vraṇa*' as 'to wound';[22] moreover, most scholars also have explained *avraṇam* to mean 'woundless'. But it need not be so. The word '*avraṇam*' should mean 'Eternal and Full' because : (1) it has no sense of 'woundless', for it could be conveyed by the next attribute in this *mantra* i. e. '*asnāviram*'. When Brahman is declared to be free from dense body' (sthūla deha), it becomes clear that He cannot have any wounds. Then, there remains no special meaning for '*avraṇam*' and it becomes repetitive. In order to avoid this fallacy, '*avraṇam*' must be understood as 'eternal and full'. (2) Secondly, though the *Pāṇini* aphorism seems to support the view of the objector, we have a stronger authority in the *Varāha Purāṇa* quoted by Madhva. (3) Thirdly, '*avraṇam*' also has the meaning 'flawless'.[23] This very meaning clearly applies to the *nirdoṣatva* ro

'flawlessness' of Brahman; and in its positive from '*guṇapūrṇatva*' or 'fullness' is indicated. All these points substantiate that 'Eternal and Full of attribut-es' is the correct and appropriate interpretation of '*avraṇam*'.

Then, the word '*asnāv'ram*' denies the 'gross body' i. e. *sthūla deha*. which comprises of seven elements like māṁsa, majjā. snāyu, etc., that cause all adversities to the Supreme Soul.

The term '*Śuddham*' represents that He is the purifying object *(pāvitryahetu)*. It also can be understood 'pure' as Śaṅkara has referred. But the former rendering indicates the larger sense that He is not only Pure Himself, but purifies others making them eligible for the attainment of salvation; and the interpretation of Śaṅkara does not suggest this special meaning.

A similar idea is being more forcefully emphasized. when the Lord is described as '*apāpaviddham*'. or that 'which is untouched by sin'. As Brahman is declared to be untainted by sin, there arises no *kārmic* effects. And thus, '*apāpaviddhatva*' of the Lord is the consequence of the '*Śuddhatva*' of the Supreme; similarly '*asnāviram*' '*śuddham*' of '*akāyam–avraṇam*' and of '*Śukram*'. etc. Thus all these adjectives of the first line, are related to one another. But, '*avraṇam*' is related directly to '*Śukram*' i. e. as He is Eternal and full of all auspicious, qualities He is said to be 'free from sorrow and delusion.'

Thus these six attributes indicate that the Highest Soul is devoid of *aprākṛta śarīra* and possesses eternally an *aprākṛta śarīra*-which is full of knowledge and bliss. Another point to be accounted for, in this first line, is that since Brahman is 'free from grief' one who attains His knowledge also becomes griefless; and this indicates '*sārūpya mokṣa*', or the attainment of emancipation wherein the liberated soul possesses a form similar to that of the Lord[24] (not fully, of course, but in accordance with one's '*yogyatā*' or fitness.)

In this manner, the first half of this *mantra* describes some negative attributes of Brahman like '*akāyam*' etc to prove His 'grieflessness'. But naturally it gives rise to the doubt, how can such Supreme Self who is 'bodiless', create the universe? Because it is seen that, to create a thing like a pot, a bodied person like a pot-maker is necessary.

In order to remove the idea that when the Supreme *Ātman* has neither a subtle body nor a gross body, in its essential nature, that would become a non-entity; and to assert that it is a positive factor with all differentiated qualities, we have here, a series of phrases to declare the supremacy of the Highest Truth.[25]

He is called '*kavi*', because He is Omniscient. The *Varāha Purāṇa* uses *avadhāraṇa* for '*kavi*', and it means that He is called '*kavi*' indeed-(*sārvajñāt kaviritye va śaddyate*). This excludes other adjectives of the Supreme. But the *Upaniṣad* proceeds

to present some more attributes. So the objector may say that the quotation of the *Varāha Puraṇa* is inconsistent.

It is not really so. The '*avadhāraṇa*' is in the sense of 'indeed' or 'really' or 'truly'.[26] This sense, becomes more appropriate to say 'He is really Omniscient.' Moreover, as an indeclinable *(eva)* has manifold meanings, '*eva*' may also be treated as '*evam*' or 'such'[27]. Thus '*avadhāraṇa*' used in the *Varāha Purāṇa* is consistent and meaningful. i. e. 'He is really Omniscient' or 'Such Supreme Brahman who is declared as '*Śukram*' etc. is indeed Omniscient.[28] Accordingly, *Bhagavadgīta* glorifies the Lord as '*kavim purāṇam*' (VIII. 9).

He is called '*manīṣī*' as He is the Lord of Manas. It states that He controls or rules the minds of all beings from Brahmā downwards, and even the mind of *Citprakṛti* i. e. Goddess Lakṣmī.

Further, as everything in this world is under His control,[29] and as He is the best all, He is called '*paribhūh*'.

He is also called '*svayambhūh*' because He is Self-reliant, Self-existent,[30] and not dependent upon anything. Here, scholars like Vedānta Deśika say:
'स इत्युक्तमेव ब्रह्मविदमतीन्द्रियसर्वार्थदर्शितत्वादिना विशिनष्टि'
i. e. the knower of the Brahman, who is declared as above, is described as '*kavi*' etc.[31] This would mean that the knower of Brahman can become 'Omniscient', and can create the Universe like the Supreme Brahman. This is detrimental to Brahman as it

implies the existence of more than one Supreme Reality. This is meaningless, for it contradicts the superiority of the Lord. Anantācārya remarks : "Some commentators explain 'kavih' and etc. as an attribute of the worshipper. They say that the worshipper by attaining to the Spirit, becomes 'kavih', all wise and etc. This interpretation should be rejected as by doing so the continuity of the sentence is broken."[32]

Thus, the Supreme Brahman possessing glorious and undifferentiated attributes, can create the universe. And He alone is the Creator as He is Superior to all and possesses an '*aprākṛta–śarīra*'.

Here, a *vivartavādin* may object that–for Brahman, body is not necessary, because on Him the world is superimposed, like silver in a conch-shell.

In the same way, an objector may argue that, Brahman naturally is bodiless, but He possesses body at the time of creation; thereafter He may relapse into bodilessness.

But, certainly, we have a stronger phrase in '*Yāthātathyato arthān*[33] *vyadadhāt śāśvatībhyah samābhyah*' which declares that He, the Omniscient Brahman creates all things really, truly, and eternally ! The very words 'really',' truly', and 'eternally' emphatically refute the illusoriness and the non–eternity of the world as well as of the body of the Brahman. It is also said that '*śāśvatībhyah samābhyah*' has the sense of locative case. [34]

Furthermore, the *Varāha Purāṇa* elucidates that His body is nothing but knowledge and bliss. Lord's head, arms, body, feet (and everything) is pure being or real *(sat)*, knowledge *(jñāna)* and bliss *(ānanda)*. Such is the Great Lord Mahāviṣṇu who creates this real world by His mere will in endless and beginning-less time. The word *'yāthātathyatah'* refutes the objection that the world is superimposed on Him and hence is unreal. He creates this world as it was in the previous creation. Similarly *'śāśvatībhyah samābhyah'* stultifies the objection that, 'He possesses body only at the time of creation', and answers by saying that 'He creates this world through eternity.' Thus the *Upaniṣad* emphatically declares the reality of the world, absolute difference between the liberat-ed soul and the Supreme Soul and other philosophi-cal tenets of the Dvaita system. To quote, "the reality of creation is affirmed *squarely* in *'yāthātathyato arthān vyadadhāt śāśvatībhyah samābhyah'* (verse 8) which the advaitin struggles hard to escape."[35]

Not only Madhva, but even some of Śaṅkara's own followers and well known modern scholars have pointed out this very concept of the reality of the world. For example : Rāmacandra Paṇḍit says : स्वयम्भूः ब्रह्मरूपो यथास्वरूपं तेन तेन रूपेण अर्थान् पदार्थान् भोग्य-विषयान् शाश्वतीभ्यः समाभ्यः। तादर्थ्ये चतुर्थी। अनन्तवर्षोप-भोगाय व्यदधात् स्वयमेव कृतवान् ।।[36]

Anantācārya states : याथातथ्यतो यथातथाभावो याथा-तथ्यं याथार्थ्यं तेन यथार्थस्वरूपानर्थान् पदार्थान् व्यदधात् विदधाति।।[37]

Dr. S. Radhakrishnan states : "Self-existent has duly distributed through endless years the objects according to their natures."[38]

Dr. E. Roar says : "He distributed according to their nature and things for everlasting year(s)".[39]

Shri Aurobindo interprets : "The self-existent has ordered objects perfectly according to their nature from years sempiternal".[40]

R. E. Hume represents : "Appropriately he distributed objects *(artha)* through eternal years."[41]

Thus, these opinions point to the reality of the world in a true sense. But how is it that Śaṅkara has ignored this which is so real and evident? It has been discussed how Śaṅkara has misinterpreted the aspect of the reality of the world etc, and we have seen how it has been disproved even by his own followers.[42]

On the other hand, Madhva has substantiated the edification of this *mantra* in an unassailable way, in terms of the *Varāha Purāṇa*, which unfolds unequivocally, the real import of this *mantra*.[43]

IX, X & XI MANTRAS :

It is stated in the former *mantras* that knowledge of the Brahman leads to the highest emancipation. Thereafter, we have six *mantras* in two triplets. In the first triplet, the attention is concentrated on the most essential part, that explicates the ideal way of the Highest Realization In this first triplet we have

an exhaustive account of a combination of *Vidyā* and *Avidyā* that constitutes the true knowledge which leads to salvation i. e., mere knowledge of Brahman is not sufficient, but denouncing of wrong knowledge too, is most essential for the attainment of salvation[1] The *mantras* run :

अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते ॥ ११ ॥

"They, who worship *Avidyā* (immersed in the wrong knowledge about the Brahman) fall into a blinding darkness; and they who worship *Vidyā* alone (without condemning false notions of others) fall certainly into an even greater darkness."

"(They) say, one thing (one part of liberation is achieved) with *Vidyā*; (and) they say, another (part of salvation is achieved) from *Avidyā*; thus (we) have heard from the wise or the sages who have explained it to us."

"He who knows both *Vidyā* and *Avidyā*, together (to be conducive to salvation), having crossed death, by the knowledge of *Avidyā* (censuring false knowledge of others); and by the knowledge of *Vidyā* attains to immortality."

SĀṄKARA BHĀṢYA :

अत्र आद्येन मन्त्रेण सर्वैषणापरित्यागेन ज्ञाननिष्ठोक्ता प्रथमो वेदार्थः। ईशा वास्यमिदं सर्वं मा गृधः कस्य स्विद्धनमित्यज्ञानां जिजीविषूणां ज्ञाननिष्ठासम्भवे कुर्वन्नेवेह कर्माणि जिजीविषदिति कर्म–निष्ठोक्ता द्वितीयो वेदार्थः। अनयोश्च निष्ठयोर्विभागो मन्त्रप्रदर्शितयोः बृहदारण्यकेऽपि प्रदर्शितः 'सो कामयत जाया मे स्यात्' (बृ. उप. १. ४. १७) इत्यादिना अज्ञस्य कामिनः कर्माणीति। 'मन एवास्य आत्मा वाग्जाया' (बृ. उप. १. ४. १७) इत्यादिवचनात् अज्ञत्वं कामित्वं च कर्मनिष्ठस्य निश्चितमवगम्यते। तथा च तत्फलं सप्ता–न्नसर्गः (बृ. उप. १. ५. २) तेष्वात्मभावेन आत्मस्वरूपावस्थानं जाया-द्येषणात्रयसंन्यासेन च आत्मविदां कर्मनिष्ठाप्रातिकूल्येन आत्मस्वरूप–निष्ठैव दर्शिता 'किं प्रजया करिष्यामो येषां नोऽयमात्मा अयं लोक' (बृ. उप. ४. ४. २२) इत्यादिना।

ये तु ज्ञाननिष्ठाः संन्यासिनः तेभ्यः 'असुर्या नाम त' इत्यादिना अविद्वन्निन्दाद्वारेण आत्मनो याथात्म्यं 'स पर्यगात्' इत्येतदन्तैः मन्त्रैः उपदिष्टम्। ते हि अत्राधिकृता न कामिन इति। तथा च श्वेता–श्वतराणां मन्त्रोपनिषदि 'अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषि-संघजुष्टम्' (६. २१) इत्यादिविभज्योक्तम्। ये तु कर्मिणः कर्मनिष्ठाः कर्म कुर्वन्त एव जिजीविषवः तेभ्यः इदमुच्यते 'अन्धं तम' इत्यादि।

कथं पुनरेवमवगम्यते न तु सर्वेषामिति? उच्यते। अकामिनः साध्यसाधनभेदोपमर्देन 'यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यत' इति यदात्मैकत्वविज्ञानं तन्न केनचित् कर्मणा ज्ञानान्तरेण वा ह्यमूढः समुच्चिचीषति। इह तु समुच्चिचीषया अविद्वदादिनिन्दा क्रियते। तत्र च यस्य येन समुच्चयः सम्भवति न्यायतः शास्त्रतो वा तदिहोच्यते। यद्दैवं वित्तं देवताविषयं

ज्ञानं कर्मसम्बन्धित्वेन उपन्यस्तं न परमात्मज्ञानम्। 'विद्यया देवलोकः (बृ. उप. १. ५. १६) इति पृथक्फलश्रवणात्। तयो. ज्ञानकर्मणोः इहैकैकानुष्ठाननिन्दा समुच्चिचीर्षया न निन्दा परैव। एकैकस्य पृथक्-फलश्रवणात् 'विद्यया तदारोहन्ति' (शत. १०. ५. ४. १६), 'विद्यया देवलोकः' (बृ. उप. १. ५. १६), 'न तत्र दक्षिणा यन्ति' (शत. १०. ५. ४. १६), 'कर्मणा पितृलोकः' (बृ. उप. १. ५. १६) इति। न हि शास्त्रविहित किंचिदकर्तव्यतामियात्॥

तत्र अन्धं तम अदर्शनात्मकं तमः प्रविशन्ति। के? ये अविद्यां विद्याया अन्या अविद्या, तां कर्मेत्यर्थः कर्मणो विद्याविरोधित्वात्। तामविद्यामग्निहोत्रादिलक्षणामेव केवलामुपास्ते तत्पराः सन्तो अनु-तिष्ठन्तीत्यभिप्रायः। ततः तस्मादन्धात्मकात्तमसो भूय इव बहुतरमेव ते तमः प्रविशन्ति। के? कर्म हित्वा ये उ तु विद्यायामेव देवताज्ञान एव रता अभिरताः। तत्र अवान्तरफलभेदं विद्याकर्मणोः समुच्चय-कारणमाह। अन्यथा फलवदफलवतोः संनिहितयोः अंगांगितैव जामितैव स्यादित्यर्थः॥ ९॥

अन्यदेवेत्यादि। अन्यत् पृथगेव विद्यया क्रियते फलमिति आहु-र्वदन्ति। 'विद्यया देवलोकः' 'विद्यया तदारोहन्ति' इति श्रुतेः। अन्य-दाहुः अविद्यया कर्मणा क्रियते 'कर्मणा पितृलोकः' इति श्रुतेः। इत्येव शुश्रुम श्रुतवन्तो वयं धीराणां धीमतां वचनम्। ये आचार्याः नो अस्मभ्यं तत्कर्म च ज्ञानं च विचचक्षिरे व्याख्यातवन्तः तेषामयमागमः पारम्पर्यागत इत्यर्थः॥ २०॥

यत एवमतो विद्यां चाविद्यां च देवताज्ञानं कर्म चेत्यर्थः। यस्तदेतदुभयं सहैकेन पुरुषेण अनुष्ठेयं वेद, तस्यैव समुच्चयकारिण एव एकपुरुषार्थसम्बन्धः क्रमेण स्यादित्युच्यते। अविद्यया कर्मणा अग्निहोत्रादिना मृत्युं स्वाभाविकं कर्मज्ञानं च मृत्युशब्दवाच्यमुभयं तीर्त्वा अतिक्रम्य विद्यया देवताज्ञानेनामृतं देवतात्मभावमश्नुते प्राप्नोति। तद्धि अमृतमुच्यते यद्देवतात्मगमनम्॥ ११॥

TRANSLATION :

Here, through the medium of the first verse is taught the devotion to knowledge (jñāna-niṣṭhā) by the renunciation of all desires, and this is the sense of the hymn "whatsoever exists in this world is to be enveloped by the thought of God, and covet not any one's riches." For those ignorant persons who wish for life (and its pleasures), and are incapable of devotion to knowledge, there is taught by the second verse, the devotion to sacrificial acts (Karma-niṣṭhā) by saying "performing sacred works, let a man desire to live a hundred years." The division of devotion into these two kinds, as shown in the above verses, is also shown in the Bṛhadāraṇyaka Upaniṣad, as "He desired, let there be a wife to me, &c."; "For an ignorant person who has desire, the sacrifices are ordained, &c."; "Mind is his soul and speech his wife." &c., (Bṛ. Up. I. 4. 17) These verses conclusively establish that ignorance and possession of desires are the necessary qualification of a person devoted to sacrificial works (Karma-niṣṭhā). So also is the result of desire shown there in Chapter I. 5. 2. as the evolution of seven sorts of conditions in which the soul dwells by identifying itself with them. Similarly, it is also shown that by renouncing the threefold desires of wife &c., the knowers of Self by opposing the tendency of absorption in action, are established in the Self : as the verse says "what shall I do with children, &c." They who are devoted to knowledge (jñāna-niṣṭhā), who are sannyāsins, are taught the evil consequences of

ignorance and ignorant men, by the verses "To the godless Āsuric regions, &c."; and they are also instructed in the true nature of the Self by the verse, "He is brilliant all-pervading. &c." The above verses are addressed to those persons only, and they are fit to receive the instruction contained therein and not to those who have desires. So says also the 21st verse of the last Chapter of the Śvetāśvatara Upaniṣad: "Atyāśramibhyah" &c., which means that instructions contained therein, are not addressed to persons having desires. To those who are engaged in works and devoted to work, and who desire to live by performing works, are addressed in the following verses: Andham tamah &c.

How again is this known that these verses Andhan-tamah &c., are addressed only to Karma-kāṇḍins and not to all? Because for those who have no desires, a different end and a different means of accomplishing it have been laid down; and this is a refutation of the charge implied by the above question, as is shown in the foregoing verse –"when a man knows that all beings are even in soul, when he beholds the unity, then there is no delusion, no grief." There is no wise man who ever wishes to conjoin the knowledge, of the unity of Ātmā with sacrificial works, or with inferior knowledge. Or with anything other than knowledge. Those who wish to make such a conjunction, are the ignorant who are censured here. Herein is taught the conjunction of those things only, the combination of which is possible either logically

or through the authority of Scriptures, (and Ātma-Jñāna and work can never be so combined.) That which is called Daivam vittam, divine wealth, i. e., the knowledge about things divine, or appertaining to the Gods is the meaning conveyed here by the word Vidyā, because there is the relationship of such knowledge of sacrificial acts and not Brahma-jñāna or the knowledge of the Supreme, for such knowledge has no relationship to karma. Moreover, the different fruit of Deva knowledge is declared in the text "By (the lower) knowledge one attains to the region of Gods : Devaloka." In the following verse, censure is passed when a person devotes himself exclusively to one of these two, i. e, inferior knowledge or sacrifices separately, in order that one should practise both concurrently; and not that the sacrificial works or lower knowledge is reproachable *per se*; because the verses show later on the different fruits of each. Thus the text says, "By knowledge they reach to that state. By knowledge they attain to Devaloka. From that region one does not come back. By works one attains to the region of the Fathers." So that nothing ordained by scriptures should be left unperformed, and thus Śāstric injunctions do not become futile.

IX. There "they enter into gloomy darkness," viz. darkness in which nothing is visible. Who enter? Those who are devoted to Avidyā, viz., that which is not Vidyā, i. e., sacrificial works. Because work is opposed to knowledge, "Those who worship" (upāsate), viz. who being intensely absorbed therein per-

form merely the Agnihotra and the like, called herein Avidyā. Tatah–from that blind darkness bhūya iva: to even greater, te tamah–darkness they enter. Who enter? Who having abandoned works are devoted to or absorbed in knowledge (vidyā) viz. in the inferior knowledge of the Gods.

The separate and different fruits produced by knowledge and works have been taught in order that both should be combined. These two do not stand to each other in the relation of principal and subordinate; for a subordinate act is never capable of producing independently any fruit. In other words, if the conjunction was not meant, then the juxtaposition of two things; one producing fruit and the other not producing any fruit, would establish between them the relation of principal and subordinate, which is not meant : the text proves the co-ordination of Karma and inferior Vidyā, the end being the conjoint effect of both.

X. By Vidyā or inferior knowledge a different (anyat) fruit is produced, for so they say (āhuh). For the Śruti declares, "by knowledge the world of the Gods; by knowledge they reach there." A different (anyat) fruit is obtained, they say, by ignorance, namely, by works. For the Śruti says : 'by works, the world of the Fathers. "Thus (iti) we have heard (śuśrumah) the speech of sages possessed of wisdom (dhīrāṇām) : from those teachers who have explained (vichachakṣire) to us (nah) these : namely works and

knowledge That is to say, that is the traditional knowledge handed down from antiquity.

XI. Vidyām cha Avidyām cha means the inferior knowledge of the Gods and sacrifices. He who knows both these, i. e., who understands that one should practise both these conjointly, obtains the result herein after mentioned, because he combines both towards the accomplishment of one desired object. Such a person, by sacrifices like Agnihotra &c., called Avidyā, having crossed or overcome death (mṛtyuh) that is to say, having overcome all natural works and knowledge, both being connoted by the term (mṛtyuh), by knowledge, i. e., by knowledge of Gods enjoys or attains Immortality, i. e., the idea of one being a Deity. That is called Immortality when one reaches a state in which one feels oneself identical with Divinity.

MĀDHVA BHĀṢYA

अन्यथोपासका ये तु तमोऽन्धं यान्त्यसंशयम् । ततो अधिकमिव व्यक्तं यान्ति तेषामनिन्दकाः । तस्माद्यथास्वरूपं तु नारायणमनामयम् । अयथार्थस्य निन्दा च ॥९॥१०॥ ये विदुः सह सज्जनाः । ते निन्दया अयथार्थस्य दुःखाज्ञानादिरूपिणः । दुःखाज्ञानादिसन्तीर्णाः सुखज्ञानादिरूपिणः । यथार्थस्य परिज्ञानात् सुखज्ञानादिरूपतां यान्ति ॥ ११ ॥

TRANSLATION :

These mantras are thus explained in the Kūrma Purāṇa : "Undoubtedly, the worshippers of other deities than Viṣṇu, go to blinding darkness, but undoubt-

edly, to greater darkness they go who do not censure and condemn such persons (and fail to try to correct their mistakes). Therefore those who know the Lord Nārāyaṇa, in his true form as Free from all evils and who also condemn the worshippers of false deities are truly the good people. Such persons by condemning the falsehood, whose nature is grief and ignorance, cross over grief and ignorance, and, by knowing the truth whose nature is joy and knowledge, attain such joy and knowledge.

CRITICAL NOTE :

Śaṅkara in the introduction to the commentary on this triplet, hints about the distinction between *Jñāna-niṣṭhā* and *Karma-niṣṭhā*. He frankly, says that, *jñāna-niṣṭhā* is the teaching of the first *mantra* of this *Upaniṣad*; *karma-niṣṭhā* is the teaching of the second *mantra* for the ignorant ones - and these two are incompatible. He condemns the latter, and approves of the former.

At this juncture, any reader does not hesitate to ask- "Why should one *(karma-niṣṭhā)* be condemned, and another *(jñāna-niṣṭhā)* be approved ? Does the *Upaniṣad* say so ?" When the *Upaniṣad* gives an account of two aspects *(jñāna-niṣṭhā* and *karma-niṣṭhā)*, it does not mean that these two are opposed to each other; those two must be considered as valid, and a sort of close relationship between the two, must be there. Moreover, the *upaniṣadic* authorities like "*so akāmayata jāyā me syāt; mana evāsyātmā vāgjāyā*" (*Bṛ. Up.* I. 4 17), which are quoted by Śaṅkara to up-

hold the distinction between knowledge and action do not support Śaṅkara's view, but deal with the creation of the world [2] They give no account of *karma* as opposed to knowledge.

Moreover. "*kim prajayā kariṣyāmo yeṣām no'ya-mātmā ayam lokah* (*Bṛ. Up*. 4.4. 22) deals with the status of unreleased souls (about to be released) and does not declare *jñāna-niṣṭhā* alone. And, if it is agreed that the above quoted *upaniṣadic* passage (4.4. 22) is referred to the enlightened persons only; then a question arises, how can an *advaita jñānin* see anything in this world as everything is unreal to an enlightened one ?

Thus we see in the *upaniṣadic* passages quoted by Śaṅkara that there is no opposition between *karma* and *jñāna*. Whatever the *Upaniṣad* or the *Veda* enjoins must not be discarded. And Śaṅkara who holds absolute opposition between *karma* and *jñāna*, agrees to this sanctity of the *śrutis* and hence he says :- "*na hi śāstravihitam kiñcidakartavyatāmiyāt*".. The direct corollary is as both *karma* and *jñāna* are enjoined in the *Upaniṣad* they cannot be mutually incompatible as Śaṅkara thinks.

Hence it is clear that Śaṅkara's conception of distinction between knowledge and action is not maintained properly even by himself; and his view is not supported by *upaniṣadic* statements, he himself has quoted in his commentary.

Śaṅkara introduces : "*Ye tu karmiṇah karmaniṣṭh-āh karma kurvanta eva jijīviṣavah. tebhyah idamuchyate*

andham-tama ityādi". This evidently means that according to Śaṅkara these three *mantras* are addressed to an ignorant one who has been referred to in the second *mantra* of this *Upaniṣad*. But in fact, this view contradicts the *upaniṣadic* thought, which here declares the way of attaining salvation, of the knower of Brahman. Because, these *mantras* are referred to an *aparokṣajñānin* who is eligible to get liberation. M. R. Desai remarks: "The six verses that follow, tell how to attain and maintain the idea presented in the last verse'.[3] If the opponent's view is accepted, then it tends to mean that even an ignorant one can get liberation. Thus Śaṅkara's introductory remarks are not only not clear but also not justified by the context.

Thus, since these *mantras* are recalling the path leading to *Mokṣa*, the very words '*vidyā*' and '*avidyā*' should be considered in consonance with the attainment of the highest goal i. e. liberation.

But on the contrary, Śaṅkara takes '*vidyā*' as 'knowledge of the gods', and proceeds to say that by knowledge of the gods, one gets immortality. This view is not only against the tenets regarding the attainment of Immortality, but even breaks the continuity of the flow of the *Upaniṣadic* thought starting from the fourth *mantra*, the knowledge of the real and undifferentiated auspicious qualities of the Supreme Being, like 'Fearless'. 'All-pervesive', 'Omniscient', 'Omnipotent' etc. as being the sole cause of salvation. When the case is thus, the word '*vidyā*' should mean the

'knowledge of Brahman', and not the 'knowledge of inferior deities', which never results in immortality.

On the other hand, even if the meaning of '*vidyā*' as 'knowledge of the gods' is granted, then it would mean that by the knowledge of (inferior) gods one gets liberation.[4] Then, why should one aspire at all to obtain the knowledge of Brahman?

A step going further, Śaṅkara's rendering 'by knowledge of the deities one attains immortality or oneness with the gods', betrays an idea of duality even at the highest level, that there are two states of immortality, one is oneness with the gods, and the other, oneness with the Supreme Self.[5]

It is open to answer that -for the advaitin there is nothing other than Brahman at the highest level. And so the above mentioned view is self-contradictory. Moreover, though Indra, Varuṇa etc. are called immortal; yet they are different from the Supreme Self. It tends thus to the concept of duality. Thus consideration of 'two states of immortality' breaks the idea of Śaṅkara himself. Śaṅkara instead of defending his own theory of identity lands into the theory of duality.

Thus these views point out that '*devatājñāna*' as the meaning of '*vidyā*' is logically untenable. Not only this, his way of interpretation of '*vidyā*' is not followed by his own followers. For, Uvata says :
विद्यया ब्रह्मपरिज्ञानेन अमृतत्वं मोक्षमश्नुते प्राप्नोति ।[6]
Śaṅkarānanda considers : आत्मज्ञानोत्पादेन अतिक्रम्य विद्यया

अहं ब्रह्मास्मीति साक्षात्कारेण अमृतं ब्रह्मात्मत्वमश्नुते व्याप्नोति स एव भवति इत्यर्थः ॥[7]

Then, turning towards Śaṅkara's interpretation of '*avidyā*' which is meant as 'desire-prompted rituals' that leads to *pitṛloka*, we find that it vitiates the way of crossing the death denoted by the *Upaniṣad*. Because : 1) In the eleventh *mantra* it is emphatically declared that by '*avidyā*' one crosses death, (but not the attainment of *pitṛloka)*. Are *pitṛloka-prāpti* and *mṛtyutaraṇa* the same? No, one cannot cross death by attaining *pitṛloka*. After the enjoyment of one's fulfilment, one has to return to this mundane world.[8] No doubt, it is said in the *Bṛhadāraṇyaka Upaniṣad* that *karma* leads to *pitṛloka*, *(karmaṇā pitṛlokah vidyayā devalokah* .. I.5 16*)* and '*vidyā*' leads to the world of the gods. But therein, the *Bṛhadāraṇyaka Upaniṣad* is not dealing with the attainment of the Highest Truth. Therefore the passage from the *Bṛhadāraṇyaka Upaniṣad* quoted by Śaṅkara does not support him.

Moreover, are the fruits of *Vidyā* and *Avidyā* real? If unreal, there is no necessity of attaining those fruits. And how does Śaṅkara show the distinction between *Vidyā* and *Avidyā* which is unreal. Then, it only indicates that, the teachers do not teach the aspirant the right way to the truth.

If Śaṅkara sees an opposition between *karma* and *jñāna*, the *Upaniṣad* itself should declare the same. But referring to the fruits of *Vidyā* and *Avidyā*

as declared in the eleventh *mantra* it is obvious to to conclude that action and knowledge are not opposed. *Karma* also gives rise to the knowledge of Brahman. The authoritative statements like "*Tasyai tapo damaḥ karmeti pratiṣṭhā*" (*Kena, Up.*IV. 8) "*Tametaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena dānena tapasā anāśakena, evameva viditvā munirbhavati*" (*Bṛ. Up.* IV. 4. 22). *Ātmavidyā* "*tapo-mūlam*" (*Śvet. Up.* I. 16) declare the same thing.[9] Śaṅkara himself, in the tenth and eleventh *mantras* is willing to see the close relationship between *karma* and *jñāna*.[10]

Śaṅkara, who maintains firstly the opposition between action and knowledge, accepts their close relationship in the commentary on the 10th and 11th *mantras*. It seems that, Śaṅkara himself is shaky in expounding the real message of this triplet.

Swami Chinmayananda writes: "Also the meaning that 'by *karma* one would reach *Pitṛloka* and by *Upāsanā* of the devatā, one would attain the *Devaloka*', is not quite an appropriate theme in the Upaniṣads, as these topics have been already exhausted in the earlier part of the Veda-text book, in its Karmakāṇḍa portions. At the same time, we cannot also emphatically say that these topics are totally absent in the Upaniṣads.[11]"

In brief, the critical remarks of Śaṅkara's interpretation of this triplet can be surmised as: "It hardly needs to be argued that Śaṅkara inflicts his own ideas, theories, and bias on the upaniṣad and the theory is

is hardly consistent and fails to bring out the meaning in the mind of the sage. Ninth verse has confused almost all including Śaṅkara. He feels that Vidyā cannot lead to darkness. He, therefore, distorts the meaning of the word Avidyā in the context. The meaning given by him are ceremonial Piety-'agnihotrādilakṣaṇāmeva' and Vidyā as knowledge of the deities –'devatājñāna'. The real reference seems to be that both blind work not leading to the knowledge, and more knowledge not leading to work and higher concentration are bad. In the eleventh mantra Śaṅkara just fails to explain the purport. Here his exposition is weak. See 'vidyāṁ cāvidyāṁ ca devatājñānaṁ karma anuṣṭheyaṁ .... etc."[12]

Besides, Vedānta Deśika[13] and other modern scholars like Swami Chinmayananda[14] explain the word '*avidyā*' as the performance of the *karmas* not addicted to their fruits therefrom which leads to the knowledge of Brahman. This view also contradicts the very teaching of '*avidyayā mṛtyuṁ tīrtvā*'. No scriptural authoirty supports the view that *karma* directly leads to liberation. The *upaniṣadic* authority declares : "*Na karmaṇā na prajayā dhanena tyāgena-ike amṛtatvamānaśuh*".[15] Thus the meaning of '*avidyā*' as 'works without desire for fruits' is not correct as it does not fulfil the purport of this *mantra*.

Madhva has explained this triplet by quoting the statement from the *Kūrma Puraṇa* and not in his own words, lest one may ask for the sources of Madhva's impetus and authoritative clarifications. The *Kūrma*

Purāṇa gives an exhaustive account of the teachings of this triplet in its lawful and unabated tenets :

According to Madhva, the word '*Avidyā*' is understood as 'wrong knowledge (*ayathārthajñāna*) and '*Vidyā*' as 'true knowledge (of the Brahman)' (*yathārthajñāna*).

In more detail, it is to explicate that, the negative particle 'अ' of '*Avidyā*' has the force of denoting something other than the word as when 'अ' is added in a word like '*abrāhmaṇa*', it means, a man other than a brahmin, a *kṣhatriya*. Therefore it must be understood here that, the negative particle 'अ' is used in the sense of 'non', but not in the sense of 'not'. Thus '*avidyā*' means 'false knowledge' or 'not worth one's knowledge',[16] and not '*karma* as other explicators have understood.

Thus the sense of the ninth *mantra* is: "Certainly they who are the worshippers of the Lord in a way other than the true one, go into a blinding darkness. Such people are called the worshippers of *avidyā*. They who are immersed only in the knowledge of the Brahman, go to an even greater darkness, undoubtedly.[17]

M. R. Desai seems to uphold Madhva's explanation as below : "The atharva (XI. 8. 23) is very explicit as to the true meaning of Vidyā and Avidyā. It runs :

विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्यम् ।
शरीरं ब्रह्म प्राविशदृचः सामाथो यजुः ॥

"Vidyā, Avidyā or any other piece worthy of of advice, all that has entered the body in the form of Ṛk, Sāma Yaju or Wisdom.'

"This verse tells us the nature of knowledge contained in the Vedas whether the Ṛk, Sāma, or Yaju. Here Avidyā is sandwitched between Vidyā and worthy advice. It is shown that avidyā in some respects is on par with Vidyā and advice. The commonality between Vidyā and Avidyā is 'upadeṣyam. worthy advice'. It is thus definite that Avidyā too, is knowledge of a particular type. This lends support to the etymological meaning of the word avidyā. Avidyā was never meant to be ignorance The meaning of Avidyā is not, Not-Vidyā but non-vidyā. According to the ancient, only soul knowledge came to mean as knowledge worth knowing and Vidyā acquired this secondary meaning; and all other knowledge not worth knowing from the soul point of view was termed as avidyā."[18]

More perspicuously it is pointed out by both S. K. Belvalkar and R. D. Ranade : "To our mind, it appears that *Avidyā* and *Vidyā* have here almost the same meanings which the words '*doxa*' and '*episteme*' had in Greek thought, 'false knowledge', and 'true knowledge', the latter being entitled to the dignity of knowledge proper. When we understood the words *Avidyā* and *Vidyā* in these senses, it follows that those who seek the path of false knowledge necessarily enter into blind darkness; but those who betake themselves to right knowledge's sake, that is those who pride themselves on their possession of right knowledge go into a greater darkness still.[19]

Thus *avidyā* should mean here as 'false knowledge'[20] and '*Vidyā*' as 'true knowledge' of the Brahman.

Then in the tenth *mantra* different fruits of the same goal, attained by '*Vidyā* and *Avidyā* are suggested; and the same subject matter is elucidated in detail in the next *mantra* : "One who knows Lord Nārāyaṇa in His true form as free from all evils. and also who condemns the wrong knowledge or the worshippers of the God other than Lord Viṣṇu becomes liberated. Thus by condemning falsehood, one crosses death which is in the form of grief and ignorance, and by knowing the true nature of the Supreme Self attains to immortality which is in the form of joy and knowledge."

Thus there are two part in the processs of salvation. One is '*aniṣṭanivṛtti*' which can be attained by censuring the wrong knowledge. And the second is '*iṣṭaprāpti*', that can be attained by the true knowledge of the Brahman. It becomes clear that both the true knowledge of the Lord Viṣṇu and the denouncing of the false knowledge are very essential to get liberation.

Here Swami Chinmayananda objects : "Shri Madhvacharya has a strange meaning for these terms. According to him in the tenth *mantra*, 'Cultivation of right knowledge of Brahman' is *Vidyā*, and 'wrong notions of Brahman' is *Avidyā*. Thereafter he goes to say that those who having a right knowledge do not condemn the 'wrong notions' stand to suffer more than those who entertain the 'wrong notions' of Brahman and in 10th and 11th mantras, to him, *Avidyā* is 'condemnation of wrong notions'. This is queerin deed."[21]

This view of Swami Chinmayananda is not correct. It seems, he has not understood correctly the implication of Madhva's commentary. Because, the change shown by Madhva in his interpretation of *avidyā* in this triplet is purely dependent upon the different fruits suggested in the ninth and eleventh *mantras*. To explain, in the ninth *mantra*, attainment or the entrance into the regions of worse blind darkness is ordained to those who are immersed in false knowledge *(avidyā)*. But the latter two *mantras* speak of the attainment of *Mokṣa*. If it is said that *Mokṣa* can be attained by false knowledge, then contextual subject-matter becomes vexed. Therefore to remove this difficulty the word '*avidyā*' in the latter two *mantras*, in accordance with the attainment of liberation, is understood as 'censuring of false knowledge by which *aniṣṭanivṛtti* is effected. Here it is said that the denouncement of false knowledge should be accounted by applying *jahallakṣaṇā* for *avidya*.[22] Thus in Madhva's interpretation, we find no obstructive links. Each and every word is significant, if one cares to understand the context.

It is noteworthy here, to represent the opinion of Anantācārya, a follower of *Advaita*, as he suggests an alternative meaning of this *mantra* that veers to Madhva's interpretation : अत्रैवं योजना–ये अविद्यामन्यथा–ज्ञानमुपासते तेऽन्धं तमो नाम नरकं प्रविशन्ति । 'असन्नेव स भवति, असद्ब्रह्मेति वेद चेदि' ति श्रुतेः । अथ येजना विद्यायामु आत्म-याथार्थ्यज्ञान एव रता न तु अन्धं तम साधनानि अन्यथाज्ञाननिन्दने ते ततो अन्यथाज्ञानं प्राप्य तमसः सकाशाद्भूय इव बहुतरमेवान्धं तमः प्रविशन्तीति ।[23]

"The sense of this verse, those who are devoted to Avidyā i. e. false knowledge about the Spirit enter the hell called Andhaṁ tamas. Thus Śruti says 'who knoweth the Brahman to be asat, he becomes as if asat.' Similarly, those who are selfishly engaged in the acquisition of the knowledge of the true nature of the Spirit (vidyā), and do not censure the false knowledge of the Spirit, by which people fall into a state of Andhaṁtamah, fall, on this very account, into deeper darkness than that in which those enter who have not the true knowledge of Spirit. (In other words, this explanation shows that selfish seekers of Spiritual knowledge miss their aim. Not only should a man himself acquire spiritual knowledge but it is his duty to put right, those who entertain false notions about the Spirit.)"[24]

Thus "He, Madhva enunciates the great altruistic doctrine, so gloriously illustrated in the lives of all great teachers, that great responsibility rests with him who knows. He is bound to teach others in order to dispel the ignorance of the world; otherwise his lot is even worse than those of the ignorant."[25]

In fine, Madhva alone, has brought the real import of this triplet by clearly chalking out the two-fold path of salvation, the demolition of false knowledge and the pursuit of true knowledge, together. A mere pursuit of higher knowledge might imply a selfish pre-occupation with liberation which might very well plunge the seeker into a greater darkness precise-

ly because he works under a spiritual vanity. By trying to demolish false knowledge, he not only clears the hidden clouds of his own ignorance, but that of others also and performs *lokasaṁgraha* which the *Gīta* so emphatically enjoins on even a '*brahmabhūta*'.

XII, XIII, & XIV MANTRAS :

In the previous triplet, it has already been said that *Vidyā* a nd *Avidyā* are not mutually opposite but complementary to each other on the path of salvation. The *mantras* 12 13 and 14 form another triplet in which a similar idea is being described, using another set of words '*Sambhūti*' and '*Asambhūti*' to represent the supremacy of the Lord in all respects. And it is taught here that by knowing Him as being possessed of all auspicious, undifferentiated and imperishable qualities, one gets emancipation. Those three *mantras* run as :

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥११॥
अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १२ ॥
सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १३ ॥

"Those who worship the Lord as Destroyer only (of the universe), enter into a blinding darkness; and those who worship Him as Creator alone, enter undoubtedly even a greater picty hell."

"They say, by knowing Him as Creator, one part (of liberation) is gained; and by knowing Him as Destroyer, another part (of liberation) is attained. Thus we have heard from the sages who expressed it to us."

"He who knows Him both as Creator and as Destroyer, having crossed death by knowing Him as Destroyer[1], gains salvation by knowing the Lord as Creator (also)."

ŚĀṄKARA BHĀṢYA

अधुना व्याकृताव्याकृतोपासनयोः समुच्चिचीषया प्रत्येकं निन्दोच्यते । अन्धं तमः प्रविशन्ति येऽसम्भूतिं, सम्भवनं सम्भूतिः सा यस्य कार्यस्य सा सम्भूतिस्तस्या अन्याऽसम्भूतिः प्रकृतिः कारणमविद्याऽव्याकृताख्या, ताम् असम्भूतिमव्याकृताख्यां प्रकृतिं कारणमविद्यां कामकर्मबीजभूतामदर्शनात्मिकामुपासते ये ते तदनुरूपमेवान्धं तमो अदर्शनात्मकं प्रविशन्ति । ततस्तस्मादपि भूयो बहुतरमिव तमः प्रविशन्ति य उ सम्भूत्यां कार्यब्रह्मणि हिरण्यगर्भाख्ये रताः ॥ १२ ॥

अधुनोभयोरुपासनयोः समुच्चयकारणमवयवफलभेदमाह- अन्यदेवेति ॥ अन्यदेव पृथगेव आहुः फलं सम्भवात् सम्भूतेः कार्यब्रह्मोपासनात् अणिमाद्यैश्वर्यलक्षण व्याख्यातवन्त इत्यर्थः । तथा चान्यदाहुरसम्भवादसम्भूतेरव्याकृतात् अव्याकृतोपासनात् यदुक्तम् "अन्धं तमः प्रविशन्तीति" प्रकृतिलय इति च पौराणिकैरुच्यते । इत्येवं शुश्रुम धीराणां वचनं ये नस्तद्विचचक्षिरे व्याकृताव्याकृतोपासनफलं व्याख्यातवन्त इत्यर्थः ॥ १३ ॥

यत एवमतः समुच्चयः सम्भूति-असम्भूत्युपासनयोर्युक्त एवैक पुरुषार्थत्वात् चेत्याह सम्भूतिं च विनाशं च । यः तद् वेद उभयं सह, विनाशन विनाशो धर्मो यस्य कार्यस्य स तेन धर्मिणा अभेदेन उच्यते- विनाश इति । तेन तदुपासनेन अनैश्वर्यमधर्मकामादिदोषजातं च मृत्युं तीर्त्वा, हिरण्यगर्भोपासनेन हि अणिमादिप्राप्तिः फलम् । तेन अनैश्वर्यादिमृत्युमतीत्य असम्भूत्या अव्याकृतोपासनया अमृतं प्रकृतिलयलक्षणम् अश्नुते । 'सम्भूतिं च विनाशं च' इत्यत्र अवर्णलोपेन निर्देशो द्रष्टव्यः प्रकृतिलयफलश्रुत्यनुरोधात् ॥ १४ ॥

TRANSLATION :

XII "Now desirous of teaching the collective and conjoint worship of the manifest and the unmanifest. the text censures the exclusive worship of each. They enter into blind darkness who worship Asambhūti. The creation is called sambhūti; that of which the effect is cretion is called Sambhūti; that which is not Sambhūti is called Asambhūti. viz.. nature. cause. ignorance. called the unmanifest.. Those who worship her, the great unborn. called the unmanifest. the Nature. the Cause. the Ignorance. the Seed of desire and action. the Invisible. they enter into a gloomy darkness appropriate thereto and into a greater darkness than that enter they who are devoted to God in nature (Kāryabrahma) called the Hiraṇyagarbha.

XIII. "The Śruti now mentions the different or partial result of the worship of each separately, thus showing the reason for worshipping them both conjointly They say (āhuh) the fruit is verily different of worshipping the Brahman in its effects. i. e. they have explained that the fruit of such devotion is the attainment of psychic powers. called aṇimā. &c. So also they say the result is different if one worships the Unmanifest. for the authors of the purāṇas. say that by such worship, one enters the state of prakṛti–laya or absorption into nature–the state of blind darkness mentioned in text. Thus have we heard from the sages the different fruits of the worship of Avyākṛta and Vyākṛta. from those who have explained it to us.

XIV. "Because this is so, therefore it is reasonable that the worship of Vyākṛta and Avyākṛta should be combined in one person, as then only does it lead to the proper end of man. Therefore says the text, "He who knows both together the created nature and destruction. &c." "By destruction"–by that whose products have the attribute of being subject to destruction; here by a figure of rhetoric, the attribute stands for the thing possessing the attribute. By the worship of such destruction having crossed over death. viz., imbecility, and vice produced from sins of lust and the like; he obtains the fruit of possessing psychic power like aṇimā &c. by worshipping Hiraṇyagarbha. Thus having transcended Death in the shape of want of power, &c., he, by worshipping the Asambhūti or the Unmanifest, enjoys Immortality by being dissolved into nature (prakṛti–laya). In the text, Sambhūtim cha vināśam, &c.. the negative partical अ should be supplied. i. e., the text should read thus : Asambhūtim cha vināśām, &c. Because the fruit Asambhūtyā amṛtamśnute, he attains Immortality through Asambhūti, shows that vināśa refers to Sambhūti."

MĀDHVA BHĀṢYA

एव सृष्टिकर्तृत्वं नाङ्गीकुर्वन्ति ये हरेः । तेऽपि यान्ति तमो घोरं तथा सहारकर्तृताम् । नाङ्गीकुर्वन्ति तेऽप्येवं तस्मात् सर्वगुणात्मकम् । सर्वकर्तारमीशेशं सर्वसंहारकारकम् ॥ १२ ॥ १३ ॥ यो वेद संहृतिज्ञानाद्देहबन्धाद्विमुच्यते । सुखज्ञानादिकर्तृत्वज्ञानात् तव्द्यक्तिमाव्रजेत् । सर्वदोषविनिर्मुक्तं गुणरूपं जनार्दनम् । जानीयान्न गुणानां

च भागहानिं प्रकल्पयेत् । न मुक्तानामपि हरेः साम्यं विष्णोरभिन्नताम् । न वै प्रचिन्तयेत्तस्मात् ब्रह्मादेः साम्यमेव वा । मानुषादिविरिञ्चान्तं तारतम्यं विमुक्तिगम् । ततो विष्णोः परोत्कर्षं सम्यग्ज्ञात्वा विमुच्यत इति कौर्मे ॥ १४ ॥

TRANSLATION :

(Quotation from the Kūrma Purāṇa continued)

"Similarly, those also, who do not acknowledge that Hari is the Creator, go to deep darkness, and so also those who do not acknowledge Him as the Destroyer. Therefore those, who thus know the Lord as possessing all qualities, as the Creator of all, as the Lord of Lords, as the Destroyer of all, become freed from the bonds of embodied existence through their knowledge that the Lord is the Destroyer; and by the knowledge that He is the Creator of all joy and knowledge, &c. get verily joy and knowledge. Let one know that the Lord, the sifter of men, is eternally free from all faults and full of all auspicious qualittes; and let him not divide or take away any of His attributes, nor let him imagine that the released souls can ever become equal to Hari, or that they become identical with Viṣṇu. Nor, similarly, should he imagine that a freed soul can become equal to Brahmā and the rest. Let one know that, even among the released souls, from men upto Brahmā there is difference between them, and that Viṣṇu is the highest of all beings (whether they be bound or released souls) for only by such complete knowledge is there mukti."

CRITICAL NOTE :

Śaṅkara, though very modest in his style of in - pretation, yet mistakes the root-meanings of e *upaniṣadic* terms, and their relation too. His expl - ation of *Asambhūti* and *Sambhūti* produces no sig - ficant concepts: He takes '*Asambhūti* as *avyākṛtāk* ī *avidyā*' –undifferentiated world by the name of '*Av* - *yā*'. And '*Sambhūti*' is understood by him as '*Kārj* . *brahma*' called '*Hiraṇyagarbha (vyākṛta)*'. Here c may ask him - whether these two (*avyākṛta* and *vy* *kṛta*) are real. If they are, Śaṅkara should agree the reality of the world. Therefore, he must ass that those are unreal. If they are unreal, what th is the necessity of distinguishing their nature in t 12th *mantra* and their respective fruits in the 14 *mantra*? And similarly, if unreal, why would t *Upaniṣad* censure the exclusive worship of each? Ar why should they (*Sambhūti* and *Asambhūti*) be med tated or worshipped collectively ?

Śaṅkara has no answer to any of the questior raised above. Therefore, one can obviously say the the *Upaniṣad* is not in agreement with Śaṅkara's far fetched interpretation.

Another surprising point that is to be considere in Śaṅkara's interpretation of the 14th *mantra*, is th omision of the letter 'अ' in the word '*Sambhūti*'. H wants to say that actually 'अ' is dropped while read ing '*Sambhūtiñca vināśañca*'; therefore 'अ' should b prefixed to '*Sambhūti*' i. e. the text should read–'*Asa*

mbhūtiñca Vināśañca....etc'; it is because, the fruit i. e. immortality can be attained by '*Asambhūti*'[2]. M. R. Desai remarks : "He admits that asambhūti, asambhava and vināśam are synonyms and that sambhūti and sambhava mean the same. He explains asambhūti as prakṛti and saṁbhūti and sambhava as kāryabrahma; but in verse no. 14, he explains vināśam as kāryabrahma. He has already given that as the synonym of sambhūti or sambhava. In the 14th verse, both sambhūti and vināśa have come together. Now he has placed himself on the horns of a dilemma. He must admit that the meaning already given by him is wrong or that given now is wrong. To admit either is to impale his prestige and undermine his stand. Instead he impales the word, he dictates sambhūti is to be taken as asambhūti. This stand goes against all logic. His wringing out is audacious but absurd."[3]

Swami Chinmayananda similarly has pointed out "Says Śaṅkara – 'Read the letter' A' before each of the words, *Sambhūti* and *Vināśa;* and take that letter 'A' denoting negation, as having been found dropped in the original .. permissible by the Vedic grammar *(Chandsām)*! This is again an instance where philosopher enters into unproductive arguments."[4]

It must be said here, being fair to Śaṅkara, that he does not want us to prefix 'A' to both *Sambhūti* and *Vināśa*, as the learned Swami thinks. He wants to prefix 'A' before *Sambhūti* only.

Similarly, if we compare the nature of the immortality taught in the previous triplet as understood by

Śaṅkara, with what he understands under this particular triplet, we find a lot of difference : There. he considers 'immortality' as 'attainment of *Devaloka* which is regarded as 'not identity with Brahman'. But in this triplet, 'immortality' is understood by him as '*prakṛtilaya-lakṣaṇam*', or of the nature of the dissolution of *prakṛti*. It is said by Śaṅkara's followers that the attainment of the nature of *Prakṛti-laya* is the highest fruit (i. e. oneness with Brahman).[5] But, why does Śaṅkara show the difference between these two ? Are they not, the fruits taught in both triplets, one and the same? No *upaniṣad* ever declares different kinds of immortality into successive breaths !

Thus in a nutshell, Śaṅkara's attempt to make out a case of 'immortality' within the framework of his '*Brahmaiva satyam*' remains and must for ever remain unsuccessful and unconvincing. It is not an exaggeration to say that Śaṅkara's far-fetched imposition to the *advaita* theory is a wilful distortion of the *Upaniṣad*.

Madhva continues his quotation from the *Kūrma Purāṇa* as a commentary on this triplet, which has been quoted for the former triplet. It gives an elaborate description of the *mantras* in their true meaning; and excels in its unique thought. The *Kūrma purāna* declares : As taught in the former triplet, here also one who does not acknowledge that Hari is the Creator. goes to pitcy darkess; so also one who does not understand Him as Destroyer of this universe enters an even greater darkness. Therefore one has to know

Him as possessing endless auspicious qualities, become free from the bondage of the body, by the knowledge that He is the Creator of all, blissful, omniscient etc. and get immortality. Such a released soul should not take away any of His attributes, and should not think himself as being 'equal to Him'. Nor should he imagine that a free soul could become identical with Brahmā and the rest. He should know that there is a hierarchy of difference from men upto Brahmā, and that Viṣṇu is the highest of all beings. Then only that liberated soul enjoys his own bliss.

Moreover, it is defined that the Lord is always to be worshipped by every one according to one's own innate merit.[6] In this spirit, only the two attributes of Lord Hari (Creator and Destroyer) are understood in this triplet which are to be meditated upon by one who desires liberation. And therefore, it cannot be objected that the Supreme Being possesses only two qualities, such as those of the Creator and the Destroyer.

Madhva's interpretation is upheld by even a few other scholars. For example :

परमेश्वरः न जगदुत्पत्त्यादिकर्ता अपि तु स्वभावतः एवोत्पद्यते अवतिष्ठते नश्यन्तीति आत्मानमुपासते ते अन्धं तमः प्रविशन्तीत्यर्थः। 'यतो वा इमानि भूतानि जायन्ते, येन जातानि' इत्यादिश्रुतेः। यत् प्रयन्त्यभिसविशन्तीत्यादि श्रुतिविरुद्धत्वात् ॥[7]

i. e. Those who worship that God is not the Creator Preserver etc. of the world, but by nature the world is created, preserved and destroyed, enter into the

blinding darkness. For, the scripture declares : 'From whom all these things are produced, by whom they live and etc. in whom they enter, and as such their upāsanā contradicts this śruti.

B. D. Basu remarks : "God is generally meditat-ted upon either as a terrible Being punishing all or as a loving father rewarding all. More worship Him through fear, a few through love. But God is not only the Destroyer, but the Creator too !"[8]

Uvata takes the word '*sambhūti*' as 'Highest Bra-hman as the Creator of the Universe.'[9]

R. E. Hume says : Becoming *(Sambhūti)* and destruction *(vināśa)*, he who this pair conjointly *(sa-ha)* knows, with destruction passing over death, with becoming wins the immortal."[10] But going a step further, it may be asked" by whose command all this becoming (construction) and destruction is carried on"? It is Madhva's interpetation, that removes the doubt having declared that the Supreme Lord is the sole authority of creation, destruction etc. of the thi-ngs in this universe. And there is no difference bet-ween His form and His attriobutes. He is *svagata-bhedavarjita*, undifferentiated in His attributes.

Thus, Madhva's interpretation decipers the hidd-en points in the symphony of Vedantic teachings, in its full-throated expressions in the body of the *Upan-iṣadic* tenets. His interpretation, with the support of the right study of the scriptures, is in consonance with the whole scriptural authority : The *Brahmas-*

ūtras like '*Janmādyasya yataḥ*' (I. i. 2); '*Attā carāca-ragrahaṇāt*' (I.ii.9); *Tadabhidhyānādev tu talliṅgāt saḥ* (II. iii 13); '*Prakṛtaitāvattvam hi pratiṣedhati tato bravīti ca bhūyaḥ* (III. ii. 22) and *Jagadvyāpārava-rjam*' (IV. iv. 17) unequivocally state that the Supreme Lord alone is the Creator, the Preserver and the Destroyer and that though He takes the *mukta* to His very bosom and endows him with manifold attributes, the privilege of creation and destruction belongs to Him alone. While *Śaṅkara* messes up the meanings and distorts the delicate charm and profound dignity of the *mantras*, Madhva opens up a vista of dimensions unplumbed by his renowned forbear.

XV MANTRA

The *Upaniṣad* having described the nature of the Supreme Being and the way of realizing Him etc., now throws open the last door i.e. devotion, through which a man of wisdom has to proceed to have a direct vision of the Lord, through His grace. There is no place for the objections of a *pūrvapakṣin*, that, this and forecoming *mantras* are useless; because knowledge of this Supreme Soul, as has been taught so far, leads on its own to the final goal i. e. liberation, and so there is no necessity to declare anything more for the *Upaniṣad*. For, knowledge alone is not a guarantee of liberation. It leads to the divine vision and God grants His grace for the attainment of salvation. The present *mantra* shows how an enlightened one should pray to God for His grance, after *sākṣātkāra*.[1]

"Knowledge ends in meditation; culminates in constant remebrance that leads to a seeing or realization i. e. an insight into Reality. and this insight begets.devotion."[2] Devotion in other words. means contemplative prayer to the Lord. Devoting oneself towords the Lord is so essentlal that without devotion one cannot become liberated. "Truth can be known by jñāna and effort. but not merely that The favour of God. which can be won by prayers and uhstinted devotion. is essential. Thus for a jñāni engrossed in jñāna and karma, bhakti is necessary."[3]

Thus. *bhakti* is defined as intense love towards the Supreme Lord surpassing all objects of desires. generated by the knowledge of His Supremacy; liberation is obtained only through such devotion and not otherwise.[4]

Therefore. a seeker on the ascending scale of emancipation. having arrived at the very threshold of salvation. prays :

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

"O pūṣan (Nourisher or Full)! the entrance (or the face) of Truth is concealed by a golden disc. (So) unveil for thy devotee. so that I may see Thee."

SĀṄKARA-BHĀṢYA :

मानुषदैववित्तसाध्यं फलं शास्त्रलक्षणं प्रकृतिलयान्तम् । एतावती संसारगतिः । अतः परं पूर्वोक्तम् आत्मैवाभूद्विजानत इति सर्वात्मभाव एव सर्वैषणासंन्यासज्ञाननिष्ठाफलम् । एवं द्विप्रकारः प्रवृत्तिलक्षणो

वेदार्थोऽत्र प्रकाशित: । तत्र प्रवृत्तिलक्षणस्य वेदार्थस्य विधिप्रतिषेध-लक्षणस्य कृत्स्नस्य प्रकाशने प्रवर्ग्यान्तं ब्राह्मणमुपयुक्तम् । निवृत्ति-लक्षणस्य वेदार्थस्य प्रकाशन अत ऊर्ध्वं बृहदारण्यकमुपयुक्तम् । तत्र निषेकादिस्मशानान्तं कर्म कुर्वन् जिजीविषेत् यो विद्यया सह अपरब्रह्म-विषयया तदुक्त "विद्यां चाविद्यां च यस्तद्वेदोभय सह, अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुत" इति । तत्र केन मार्गेण अमृतत्वमश्नुत इति ? उच्यते 'तद्यत् तत् सत्यमसौ स आदित्यो य एष एतस्मिन् मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन् पुरुष:' (बृ. उ. ५. ५. २) एतदुभयं सत्य ब्रह्म उपासीनो यथोक्तकर्मकृच्च य: सोऽन्तकाले प्राप्ते सत्यात्मा-नमात्मन: प्राप्तिद्वारं याचते--

हिरण्मयेन पात्रेण-हिरण्मयमिव हिरण्मयं ज्योतिर्मयम् इत्येतत् । तेन पात्रेणेव अपिधानभूतेन सत्यस्य आदित्यमण्डलस्थस्य ब्रह्मण: अपि-हितमाच्छादितं मुखं द्वारम् । त्वं हे पूषन्, अपावृणु अपसारय सत्य-धर्माय । तव सत्यस्य उपासनात् सत्य धर्मो यस्य मम सोऽहं सत्य-धर्मा, तस्मै मह्यम् । अथ वा यथाभूतस्य धर्मस्य अनुष्ठात्रे दृष्टये तव सत्यात्मन उपलब्धये ॥ १५ ।

TRANSLATION :

"The highest result attainable through human objects and celestial knowledge, according to the scriptures, culminates in absorption into nature (Prakṛti-laya). So far extends the circuit of worldly life, i. e. the sphere of Kārmic forces causing transmigration. Beyond that, is the sphere of the renunciation of all desires and devotion to pure knowledge which teaches that all that exists is Self only, as taught in a former verse. Thus two sorts of Vedic teachings have been described here, viz., the doctrine of work

(pravṛtti) and the doctrine of renunciation (nivṛti). This two-fold doctrine is taught in other Upaniṣad a also. thus in the Bṛhadāraṇyaka Upaniṣad that portion of the Brāhmaṇa which ends with the pravargya sacrifice is adapted to explain all the rules of positive duty and negative virtues relating to the Vedic doctrine of activity. The other portion of the Bṛhadāraṇyaka is meant to teach the Vedic doctrine of cessation of works. In the text." he who knows both knowledge and ignorance together" (verse 11), is taught the knowledge of inferior Brahman appertaining to works, beginnlng with the ceremonies to be performed at the time of birth and ending with the rites at funeral pyre, performing which one should desire to live for hundred years. In the above verse it is also said that he enjoys the ambrosia of Immortality through knowledge. Now, in the present verse, is explained the path through which Immortality is to be enjoyed. Thus the Bṛhadāraṇyaka says, (V. 5. 2): "That which is truth, that is Āditya, the Puruṣa whieh is in that luminous orb and the Puruṣa which is in the right eye, both are truth (Satya)." A worshipper of Brahman who has duly performed all the various works, when the time of death approaches, prays thus to the soul of Truth, in order to obtain an entrance for himself into that luminous sphere.

"Hiraṇyamaya-like as if it was golden and full of light, concealed or covered by such a golden screen i. e. covered by the photosphere of light, hides th face of truth, i. e., the face or entrance to Brahma

residing in the solar orb is enveloped (apihitam) or closed by this golden screen, or photosphere. Tattvam: O Pūṣan, remove or open (apāvṛṇu). Thou that screen, for me (Satyadharmāya') who am a worshipper of Truth by worshipping Thee, O Truth, for Truth is my religion, so that I may see Thee i. e., approach Thy Soul of Truth. The word satyadharmā may mean also the establisher of the religion of Truth; in that case the verse should be translated, O Pūṣan, open Thou that door so that I may see the establisher of the religion of Truth."

MĀDHVA BHĀṢYA

पात्रं हिरण्मयं सूर्यमण्डलं समुदाहृतम् । विष्णोः सत्यस्य तेनैव सर्वदाऽपिहित मुखम् । तत्तु पूर्णत्वतः पूषा विष्णुः दर्शयति स्वयम् । सत्यधर्माय भक्ताय ॥ १५ ॥

TRANSLATION :

"The phrase, 'by the golden disk', means 'by the solar orb'. The phrase, 'of the true', denotes 'of Viṣṇu'. By this solar photosphere is constantly hidden the body of the Lord. Pūṣan, the Full Lord Viṣṇu, reveals that form Himself to His devotees, called here Satya-Dharmā, the Lover of the True."

CRITICAL NOTE :

Śaṅkara takes this *mantra* as a prayer of the dying man. Thereby, we meet many contradictions :

1) Firstly, the meditator who prays to the Brahman is a *jñānin*. So, how is it that a *jñānin* who has realized the knowledge of identity or having realized his identity with the Brahman, again descends to a state of duality? Prayer is impossible without two entities–the devotee and the object of devotion. According to Śaṅkara, after acknowledging Brahman as being one with himself, there should not be any kind of two entities like devotee and his object. Therefore, for *advaitajñānin*, prayer to the Supreme Lord is absolutely meaningless and irrelevant. But how surprising it is that, Śaṅkara says here that a *jñānin* prays to the Lord !

2) Secondly, Śaṅkara adds that a *jñānin* who prays to the *Satyātman* should perform his duties. But, how is that Śaṅkara, who has declared before more than once, that the performance of one's duties is meant only for ignorant persons, or to those who are unable to know Brahman, now says a *brahmajñānin* must perform his duties'? It seems, Śaṅkara is not aware of what he has stated just before.

3) The third point suggested by Śaṅkara, that subverts his own stand is : 'this is the prayer of the dying man'. But in fact, this *mantra* cannot be a dying man's prayer. If Śaṅkara's view is accepted it would mean that the *advaitajñānin* is afraid of death ! It is very surprising to note that the aspirant, who has crossed sorrow, delusion etc. by the spirit of the knowledge of Brahman is afraid of mere death ! To quote Swami Chinmayananda: "Thus as Śrī Śaṅkara

says: it is certainly the last prayer of the *dying individual*; but the individual meant here the ego-centre. We are not to understand that it is literally the prayer of a dying old man on his death-bed. It is the last prayer of the active spiritual seeker in his meditation seat when he, in his divine effort, is shaking off his last vesture of ego which is lingering to veil the Self in him."[5]

4) Thenceforth, Śaṅkara proceeds to say that the face of the Truth (Highest Brahman) who resides in the solar orb, is covered by the photosphere of light. Therefore, the devotee asks 'O Pūṣan, remove this veil, so that I may see Thee.' Śaṅkara here seems to admit the theory 'Indweller-Indwelt', *(antaryāmi-niyamya)* which clearly shows the difference between the *jīva* and the Brahman. The *pūrvapakṣin* here may argue that in this *mantra*, *Saguṇa Brahman* is invoked as the Indweller of the solar orb; and so the difference between the *jīva* and the Brahman is not material.

If so, then, the *pūrvapakṣin* has to solve the question : Is *Saguṇa Brahman* real or unreal ? If real, then there are two real entities, and is not helpful to the *advaitin* to maintain his concept of *advaita*. If unreal, then *Saguṇa Brahman* need not be invoked. In fact, 'praying to the Lord' is self-contradiction to any *advaitin*.

5) According to Śaṅkara, in this *mantra* Pūṣan (God Sun)[6] is prayed for, to unveil the covering of the golden photosphere. Here Śaṅkara fails to answer

the question: Is Pūṣan, who is capable of removing the covering of Brahman, more powerful than the Supreme Brahman? Thus Śaṅkara's interpretation lands us into a jungle of difficulties and covers the *mantra* with mystifying words,

Some of the scholars like Vedānta Deśika, have treated the word *'satyasya'* as to mean 'individual soul'.[7] True to the contextual meaning referring *'satyasya'* as 'individual soul' is incorrect; because since the eighth *mantra 'sa paryagāt....'*, the nature of the Supreme and method of attaing His Realm is the object of discussion. If *'satya'* is referred to as *'Jīva'*, it contradicts the *prakaraṇa (prakaraṇa-virodha)*. the context.

Moreover the *Śruti* statements quoted by Vedānta Deśika to maintain his own theory, do not give any support to his stand.[8]

Similarly *'Hiraṇmayena'* in the sense of 'ignorance'[9] is used nowhere in the *Yajurveda*[10], or in the *Ṛgveda*[11], or in the *upaniṣads*[12], as understood by Vedānta Deśika. Like wise, the word *'satya'* in the second line of this *mantra*, is understood by him as 'Brahman'. No doubt, it is not incorrect. But referring the same word to *'Jiva'* in the first line is not consistent with the latter *'satya'* referred to as 'Brahman'. All these views of Vedānta Deśika also are misleading and unfounded.[13]

Madhva illustrates the *smṛti* statement from the *Brahmāṇḍa Purāṇa*, which runs up to 17th *mantra*,

that makes the import of this *mantra* more clear and also removes the baseless doubts. It explains that the meaning of 'the golden disk' is 'the solar orb'. The word '*satya*' in the *mantra* indicates Lord Viṣṇu. By this solar photosphere the form of the Lord is constantly concealed. So the devotee called '*satyadharmā*' earnestly asks for auspicious form of the Lord Viṣṇu, who is full.

Here, the meaning of the word '*pātra*' is that which drinks *(pā)* the water and saves *(trā)* the world. So, '*hiraṇmayena pātreṇa*' means 'by the solar disk which is refulgent as gold, and which saves the world by evaporating waters and raining them back'.[14]

The solar photosphere is brighter because it is indwelt by Lord Viṣṇu who is All-effulgent. The word '*Pūṣan*' in this *mantra* comes from the root '*Puṣ*' to develop, to bring into relief, or to nourish. Because the Supreme Brahman takes His dwelling in the solar orb the latter is capable of evaporating the water, and protecting the universe from danger. The word '*satyasya*' means, of Him who is full of Sat or good qualities. Moreover, that devotee is called here as '*satyadharmā*', for he holds the *satya* i. e. the Highest Truth, in his heart. *(satyam brahmā hṛdaye dhārayatīti satyadharmā)*, that he is a *bhakta*.

Thus, we find that Madhva's commentary releases enormous significance from each of the terms. He is as straight and simple as ever, and he produces a pattern of meaning free from any self-stultifying contradictions.

XVI MANTRA

The metaphysical import of the prayer is continued and brought into a greater relief by addressing the Supreme Brahman, in a few more telling epithets.

A few writers like C. Rajagopalachari[1] consider here that, the prayer is to the Sun God. But this *mantra* makes it clear through some strong epithets that the Supreme Brahman, the Indweller of the Sun God is beseeched here, and not any other deity like the Sun himself.

पूषन्नेकर्षे यमं सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।।
तेजो यत्त रूपं कल्याणतमं पश्यामि, योऽसावसौ
पुरुषः सोऽहमस्मि ।। १७ ।।

"O the Full one! O the Omniscient! O the all-controller ! O the One! known by the wise! O the Lord of Prajāpati! expand my inner knowledge (*svarūpajñāna*), and illumine my outer knowledge (*vṛttijñāna*), so that through Your grace, I may see Thy most auspicious form. The Puruṣa (the Lord) who is the Indweller of the solar photosphere (and of others) is verily the Indweller of my life-breath."

ŚĀṄKARA BHĀṢYA :

हे पूषन् जगतः पोषणात् पूषा रविः। तथा एक एव ऋषति गच्छतीति एकर्षिः, हे एकर्षे। तथा सर्वस्य संयमनात् यमः, हे यम। तथा रश्मीनां प्राणानां रसानां च स्वीकरणात् सूर्यः हे सूर्य। प्रजापतेरपत्यं प्राजापत्यः हे प्राजापत्य। व्यूह विगमय रश्मीन् स्वान्। समूह एकीकुरु। उपसंहर ते तेजः तापकं ज्योतिः। यत्ते तव रूपं कल्याण-तमम् अत्यन्तशोभनं तत्ते तवात्मनः प्रसादात् पश्यामि। किञ्च

अहं न तु त्वां भृत्यवत् याचे । योऽसौ आदित्यमण्डलस्थः व्याहृत्यवयवः पुरुषः पुरुषाकारत्वात् । पूर्णं वा अनेन प्राणबुध्यात्मना जगत् समस्तमिति पुरुषः । पुरि शयनाद्वा पुरुषः । सः अहमस्मि भवामि ॥ १६ ॥

TRANSLATION :

O Pūṣan : The Sun is so called because it supports (poṣayati) the universe.

O Ekarṣe: O One Ṛṣi –the only One that moves (ṛṣati) or goes.

O Yama! O Controller! so called because he controls (saṁyamanāt) all the various worlds. O Sūrya! O Attracto! her is so called because he withdraws or attracts to himself (svī-karaṇa) all the rays, all the vital forces and fluids.

O Prājāpatya – O Son of Prajāpati ! withdraw (vyūha) i. e., withold all Thy rays (raśmīn) and diminish (samūha) i e., collect together all Thy splendour (tejas). i. e., Thy heat and light. So that I may see Thy gracious and most auspicious form. Thy most beautiful form. Verily. I do not ask this favour from Thee as a beggar or a servant. But of right, because that Purusa, which is in Thee is the same as I. That Being dwelling in the orb of the sun, whose limbs consist of the several Vyāhṛtis, is called Puruṣa, because it has the form of a man; or it is so called because by it in the shape of vital forces, the intellect and self has filled (pūrṇa) the whole universe; or it is so called because it dwells in the body.

('Puri-Śayanāt') "so 'hamasmi":- I am verily that, I become verily that.

MĀDHVA BHĀṢYA :-

प्रधानज्ञानरूपतः । विष्णुरेक ऋषिर्ज्ञेयो यमो नियमनात् हरिः । सूर्यः स सूरिगम्यत्वात् प्राजापत्यः प्रजापतेः विशेषेणैव गम्यत्वात् अहं चासावहेयतः । अस्मि नित्यास्तितामानात् सर्वजीवेषु संस्थितः । स्वयं तु सर्वजीवेभ्यो व्यतिरिक्तः परो हरिः । स ऋतुर्ज्ञानरूपत्वात् अग्निरङ्ग प्रणेतृतः । सत्यं ब्रह्म हृदये धारयतीति सत्यधर्मा ॥१६॥

TRANSLATION :

The word 'Ekarṣe' means "O thou who art pricipally (eka), all knowledge and wisdom (ṛṣi)." The word ekarṣi is thus the name of Viṣṇu. Hari is called Yama, because he controls and punishes all. He is the Great Judge. He is called Sūrya because He is the Goal of the wise (sūris). He is called prājāpatya, because he is especially the Goal of Hiraṇyagarbha, Prajāpati. He is called Aham, because he is not discardable (aheya). In other words 'Aham' means 'the Supreme'. He is called 'Asmi' because he dwells in all beings, and thus he is the measure (mā) of their existence (as) (their existence or be-ness depends upon his being in them. He is the standard of their existence). But Hari, the Supreme Lord, however, is apart from all his devotees (jīvas) though ensouling them all,

CRITICAL NOTE :

This *mantra* according to Śaṅkara is the prayer to the Sun, for, he refers all the adjectives to that

god. But, he has already suggested in the previous *mantra* that it is a prayer to the Indweller of the Sun God.[2] So here, Śaṅkara fails to bring out the ideas to whom this prayer is addressed. One may ask: why does a devotee, who has obtained the knowledge of the identity of Himself with the Highest Brahman, unnecessarily invoke the Sun (who is really unreal for an *advaitajñānin*)? But if this *mantra* is meant as a prayer to the Supreme Brahman, all the adjectives in this *mantra* which appear to refer to the Sun, become the attributes of the Supreme Self. And Śaṅkara's rendering of those words as refering to the Sun, is fruitless.

Another remarkable point to be noted is that Śaṅkara speaks of the dependence of the human soul upon the Highest Soul. He says 'by Your Grace I see Thy auspicious form.' It should be noted that without the grace of the Supreme, an *advaitajñānin* is not sure to attain salvation. But the whole stance is self-annihilating: An *advaitajñānin* seeking for His grace, is improper, because he has realised that he himself is the Brahman. When He himself is Brahman, why should he beg of the Supreme? Whom should he ask? Thus Śaṅkara is tossed on the dilemma of his own device.

For a correct import of this *mantra*, we must go to Madhva's interpretation, Madhva continues here, the statement from the *Brahmāṇḍa Purāṇa* that is cited for the earlier *mantra*. Here, the devotee besee-

ches to expand his knowledge, which promotes him to see His most auspicious form through His Grace. That devotee addresses Lord Viṣṇu by invoking five of His attributes :

1) Pūṣan : He is called Pūṣan (comes from the root *puṣ*), as He supports, nourishes the lives of all individuals.

2) Ekarṣi : He is so called because He is Full of Supreme knowledge *(pradhānajñāna-svarūpatvāt)*. The word '*ekarṣi*' has two components. viz. '*eka*' and '*ṛṣi*'. The word '*eka*' indicates His Supremacy. And '*ṛṣi*' which comes from the root '*ṛṣ*' to know,[3] denotes the knowledge of that Supreme. Therefore He is called Full of supreme knowledge.[4] The word '*pradhāna*' in the statement of the *Brahmāṇḍa Purāṇa*. is to show the difference between the knowledge possessed by the Supreme Soul and by Goddess Lakṣmī etc. in the order of gradation. In the absence of the word '*pradhāna*', it would mean that the knowledge possessed by the Supreme, Goddess Lakṣmī, Brahmā, Vāyu etc, is of the same order. Therefore Śrī Jaya-Tīrtha in his commentary on the *Pramāṇa Lakṣaṇa* of Śrī Madhva elucidates : अनादिनित्यत्वसाम्येऽपि स्वसत्तादौ स्वतन्त्रमीशज्ञानं तदधीनं लक्ष्मीज्ञानम् ॥[5]

Though the knowledge of the Supreme Brahman and of Goddess Lakṣmī is interminable through eternity and co-terminous, the knowledge of the Supreme is entirely Independent, where as the knowledge of

Goddess Lakṣmī is dependent on the pleasure of the Lord. Thus the word '*pradhāna*' is fully significant.

3) He is also called Yama (comes from the root '*yam*' to control), as He controls all immovable and movable things of the whole universe.

4) He is called Sūrya, for He dwells in the Sun to illuminate him[6] and for He is attained by the wise *(sūri)* persons.

The word '*sūrya*' comes from the root 'या' to attain or to obtain *(yā prāpaṇe)* and preceded by an *upasarga* 'सूरि'. Then, the affix 'क' should be enjoined to that root. The ending vowel 'आ' of the root 'या' is dropped from the aphorism' 'आतो लोप इटि च' (*S. Kaumudī*. No. 2372) which says that the final 'आ' of a root is elided before an *ārdhadhātuka* affix with an augment 'इट्' as well as when it begins with a vowel and has an indicatory क् or ङ् (अजाद्योरार्धधातुकयो: क्ङिदिटो: परयोरातो लोप: स्यात्)

Then, the aphorism 'यस्येति च' (*S. Kaumudī*. No 311 or *P. S.* VI. 4. 148) which states that the final इ and अ both long and short of अ stem, are elided before a *taddhita* affix and before the feminine affix इ, drops the final इ of 'सूरि'.[7]

सूरि+या+क (आतोऽनुपसर्गे क:) =सूरि+य (आतो लोप इटि च)+अ.
=सूर् (यस्येति च) + य + अ = सूर्य: ।

This grammatical study of the word '*sūrya*' gives out

the idea that, Madhva's interpretation of '*sūrya*' is appropriate.

5) Lastly, in this *mantra*, the Lord is addressed as 'Prājāpatya'. He is so called because He is specially attained by Prajāpati.

Thenceforth, the word '*raśmi*' and '*tejah*' convey '*svarūpajñāna*' and '*vṛttijñāna*' or '*bāhyajñāna*' respectively, of the individual soul. It is explicated that, '*raśmi*' has three *letters*: *ra*+*ś*+*mi*. The first letter '*ra*' denotes '*rati*' i. e. 'happiness'; second letter 'Ś' indicates '*śam*' or 'knowledge'; and third letter '*mi*' represents '*mita*' i. e. limitedness. In other words, it means that happiness and knowledge are limited for the individual soul. Therefore, that devotee asks the Lord earnestly to expand his knowledge and happiness. This is the real meaning indicated by '*raśmi*'. Similarly '*tejas*' is meant as '*bāhyajñāna* or *vṛttijñāna*'; because, *vṛttijñāna* is the modified form of taijasa i. e. the subtle essence of *antahkaraṇa*. Thus, '*tejah*' should be understood as '*bāhyajñāna* or *vṛttijñāna*'.[9] In this connection B. D. Basu remarks "The raśmīn and tejas have no reference to the rays of the Sun and his heat and light rays. For no amount of enfeebling of the light and heat rays of the Sun will give one the divine vision. Therefore raśmīn is translated as 'knowledge of the self'–expansion of raśmīn means the expansion of consciousness. While the expansion of tejas means controlling the non-self getting more and more power over the forces of nature. In short, it is prayer for the expansion of one's consciousness and the growth;

and the purification of one's vehicles. When the raśmīn and tejas, the consciousness and the vehicles of consciousness, are fully developed, then there is the possibility of the God-Vision."[9]

On the whole, the Lord Brahman, who is the supporter, omniscient, all-controller, all-indweller etc. is being prayed to, for a direct vision of the Supreme Self, which leads to one's own state of experiencing the highest bliss. The ecstatic prayer of the *bhakta* invoking some of the prominent attributes of the Lord is for winning the Grace of the Lord, which alone paves the way for a direct vision of God and the subsequent attainment of salvation by His special grace.[10]

Then, the *Upaniṣad*, through the phrase "*Yo'sāvasau puruṣah so'hamasmi*" goes to establish the concept of identity between the various propitious forms of the Supreme Spirit. This *mantra* shows how it is necessary for a devotee to know God in a specific form as the Indweller of Mukhya Vāyu, the highest of all *jīvas*. In this manner, the indwelling, controlling capacity of the Highest Brahman is declared [11]

Śaṅkara emphasizes here that the devotee is not begging His favour as a servant, but demands it as of right, because "that *Puruṣa* which is in Thee (the Sun) is the same as I." This view of Śaṅkara is open to objection. The idea that, one can beg the Lord, not as a servant but with equality or identity, is too false to be convincing. In other words, what a surprise that

a man of wisdom who has the right to say 'He is me', begs or prays to the Lord! Such a man need never beg anybody, not even the Brahman. A dependent or a servant, indeed, has to pray to the Highest Soul to get his desire fulfilled; on the other hand, if one is not a servant, one need not beg anybody. There is an *anvayavyāpti* between 'begging and serving'. But Śaṅkara's view 'begging not as a servant' contaminates this *anvayavyāpti*, hence, his is an illegitimate stance.

Secondly, since the *Upaniṣad* enunciates the prayer *(prārthanā-prakaraṇa)*, its inherent doctrines too should declare the same. But Śaṅkara tries to enforce his doctrine of identity basing on "*So'hamasmi*". As a matter of fact, according to Śaṅkara 'prayer' gives the idea of 'duality'; and "*So'hamasmi*" denotes the concept of 'identity'. these two are absolutely opposite. Then, in what way, is it possible to visualise the relation between these two ?

Thirdly, Śaṅkara thinks that, the Puruṣa who is dwelling in the orb of the Sun possesses the limbs in the form of *vyāhṛtis*. Swami Satchidanandendra Saraswati simplifies '*bhūh*' indicates His head; '*bhuvah*' denotes His arms; and '*svah*' signifies His feet.[12] Of course, this may be accepted as it is so explained in the *Bṛhadāraṇyaka Upaniṣad* (V. 5. 3–4). But, for Śaṅkara, who maintains 'formlessness' *(nirākāratva)* for Brahman, how is it possible to concede these positive ideas? '*Sākāratva*' for Brahman goes against Śaṅkara's

own favourite standpoint. Therefore, his view is self-contradictory.

Further, what is the necessity for the aspirant, who has realized his identity with Brahman, to see the Puruṣa, who is dwelling in the solar photosphere? Similarly how does the *advaitajñānin* see the solar photosphere which is unreal for him? Thus Śaṅkara's interpretation is full of false positions.

According to Madhva, the meaning of this *mantra* is that, the well known Person who resides in the Prāṇa, also dwells in His devotees as *aham*.[13] He, the Supreme Being though resides in all, is always He Alone, and does not become differentiated or modified, owing to the differences of beings in whom He dwells. That Lord is one in all beings. The Lord is called '*aham*' in this *mantra*. The word '*aham*' in the sentence "*So'hamasmi*" does not mean 'I' and the sentence above given does not denote 'He is me'. But on the other hand, '*aham*' means '*aheyam*', that which cannot be discarded. And as He is known to be eternally there *(nityāstitāmānāt)*, to have eternal reality, He is called '*asmi*'. And '*asmi*' as Śaṅkara thinks, does not mean 'I am'. It also can be said that '*asmi*' is a compound of two words '*as*' meaning existence (*asa bhuvi*, to be), and '*mi*' meaning knowable (*māṅ-māne*, to know). So, '*asmi*' also can be understood as, He whose knowledge is ever existing and is never obscured.

In ecstacy, one may exclaim, 'I am He'; but as a truth, the *jīva* can never become Brahman.

Of the two '*asau*' in this *mantra*, first one is a noun. It is the locative singular of '*asu*' i. e. life. And the second is a pronoun. It is the nominative singular of '*adas*' which means 'that' (that Person in the heart of the devotees). Meanwhile, Śaṅkara it seems, does not consider the word '*asau*' which occurs twice in the *mantra*, and hence his commentary does not bring out the purpose of this use.

One of the western scholars, R. C. Zaehner, has brought out the real import of this *mantra* in a beautiful manner : "God is the Father of the soul, and the soul once it is transformed into one substance wlth him can thus say *So'ham* 'I am He' –but this can never mean identity, since even in mokṣa, the soul is still a servant, united with God but under His feet."[14]

Anantācārya here, points out "the being dwelling in the orb of the Sun and in the forms is one with the luminous being that is in my heart. The sense being that I see Thy form in this way. The purport being that the means of liberation consists in the consciousness alone of such unity."[15]

Thus as Madhva points out, the inherent meaning of the phrase "*So'hamasmi*", So too, in the Zoroastrain Faith, we find similar secret names of the Lord Below is an extract from Hormuzd Yasht :

"Then spake Zarathustra: Tell me then, O Pure Ahurmazda, the name which is thy greatest, best, fairest, and which is the most efficacious for prayer : thus

answered Ahurmazda–'My first name is Ahmi : I AM * * ** and my twentieth is' Ahmi Yad Ahmi Mazdao I AM THAT I AM (Avesta..... XVII, 4 & 6)

"This too was also the most secret name of God among the Jews, as we learn from the Old Testament, Exodus, chapter III, verses 13 and 14.

"And Moses said unto God : Behold, When I come unto the children of Israel, and shall say unto them. The God of Your fathers hath sent me unto you; and they shall say to me; what is his name ? What shall I say unto them?

"And God said unto Moses : I Am That I Am and He said : Thus, shalt thou say unto the children of Israel– I AM hath sent me unto you.

"Thus among the Israel also both these names were well–known : God is called "I AM" or Ahmir of the Pārsis, and Asmi of Madhva; and also 'I am that I AM', the same, word for word as 'Ahmi yad Ahmi' of the pārsis, and So'ham Asmi of Madhva.

"Another point which Madhva clearly brings out is the indwelling of the Lord in Asu. Now Asu is a word derived from 'asa' 'to be' to breathe'. Asu means life or Prāṇa. It is the First Begotten of God, the Spirit. The God *dwelling* in Asu is called Asura (or Ahura of the Pārsis)– the active Saguṇa Brahman. This Asu or Prāṇa is the Christ–principal of the Gnostics. These strange coincidences cannot all be accidental. They prove that all prophets whether zara–

thustra or Moses or Madhva, were messengers of the Great White Lodge: and so naturally taught the same doctrine. In fact, Dr. Speigal is of opinion that the word Ahura (the principal name of the deity in the Zendavesta) is identical in meaning with the word Jahova Ahura literally would mean the Lord of Ahu or Life or existence. The word 'ra' means 'who takes delight in.' It is Ahu or Christ in whom the Lord takes delight, and through whom and by indwelling in whom, the whole universe is created. Ahu or Asu is also the name of God, and Asura would mean 'the living delight",[16]

Thus, comparing the thoughts conceived by Śaṅkara and Madhva, it is obvious that the contribution of Madhva to the exegesis of the *Upaniṣad* is fundamental and strong as it is supported by the *Brahmāṇḍa Purāṇa* also. And his opinion is consonant with those of even the modern scholars. His interpretation once again shows, how Madhva's insight is unerring and how he jealously preserves the beautiful significance of the sacred word.

XVII MANTRA

It has been declared before that the Highest Being, the Lord Hari, is the most auspicious form, and is the Indweller of an individual soul. But here, a doubt arises, when that embodied one dies, his body is reduced to ashes, then what about the Lord who is the Indweller of that embodied soul? Does He die with the individual soul? The present *mantra* removes this doubt.[1]

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ क्रतो स्मर कृतं स्मर ॐ क्रतो स्मर कृतं स्मर ॥१७॥

"The Prāṇa who is the abode of the Supreme Lord is immortal. Then, this dense body is reduced to ashes. (Though, this body gets destroyed into ashes while the Prāṇa is immortal in it, then it is no wonder that the Supreme Lord, who is the support of the imperishable Vāyu, is Himself immortal.) 'O Lord, the Omniscient, the Full, the All-protector, favour me, O Hari, remember my good deeds (like meditation) and show me Your grace,"

ŚĀṄKARA-BHĀṢYA :

अथेदानीं मम मरिष्यतो वायुः प्राणः अध्यात्मपरिच्छेदं हित्वा अधिदैवतात्मानं सर्वात्मकमनिलममृतं सूत्रात्मानं प्रतिपद्यतामिति वाक्यशेषः । लिङ्गं चेदं ज्ञानकर्मसंस्कृतम् उत्क्रामतु इति द्रष्टव्यम् । मार्गयाचनसामर्थ्यात् । अथेदं शरीरमग्नौ हुतं भस्मान्त भूयात् । ॐ इति यथोपासनम् ॐ प्रतीकात्मकत्वात् सत्यात्मकमग्न्याख्य ब्रह्म अभेदेनाच्यते । हे क्रतो, संकल्पात्मक, स्मर यन्मम स्मर्तव्यम् । तस्य कालोऽयं प्रत्युपस्थितः । अतः स्मर एतावन्तं कालं भावितं कृतमग्ने स्मर यन्मया बाल्यप्रभृत्यनुष्ठित कर्म तच्च स्मर । क्रतो स्मर कृतं स्मर इति पुनर्वचनमादरार्थम् ॥ १७ ॥

TRANSLATION :

Vāyur anilam amṛtam :– Now, of me dying, let the Vāyu–the vital force or Prāṇa, abandoning this individual body, (adhyātma) dissolve itself into the universal body called adhidaivata, the natural fountain of all life; the great fluid. the great Immortality,

the Sūtrātmā or the cosmic life. The words 'resolve itself or obtain' should be supplied in order to complete the sense. This is a hint showing that the vital airs should go out, being purified by knowledge and work. (The Vāyu of all persons does not mix in the universal reservoir, it is only of those who are pure, whose Liṅga-Śarīra undergoes complete disintergration as soon as death ensues.) This is to be inferred from the fact that the person is capable of claiming entrance into the solar region. Athedam &c. –Now may this gross body, being offered as a sacrifice to fire, be resolved into ashes. Aum Krato &c. In prayers, Aum stands as a symbol for Truth, and is a name of fire, though as a fact Brahman itself is called Aum, O Krato! Oh Mind, whose function is willing, remember that which ought to be remembered at this juncture, for, the time has approached very near indeed, so remember all the past deeds done up to this time. O Fire! I remember those works which I have done from my childhood upwards. The repetition is for the sake of emphasis.

MĀDHVA BHĀṢYA :

एकोऽसौ शब्दः प्राणे स्थित इति । यस्मिन्नयं स्थितः सोऽप्यमृतः किमु परः । अः ब्रह्मैव निलयनं यस्य वायोः सोऽनिलम् । अतिरोहितविज्ञानात् वायुरपि अमृतः स्मृतः । मुख्यामृतः स्वयं रामः परमात्मा सनातन इति रामसंहितायाम् । भक्तानां स्मरणं विष्णोर्नित्यज्ञप्तिस्वरूपतः । अनुग्रहोन्मुखत्वं तु नैवान्यत् क्वचिदिष्यत इति ब्रह्मतर्के ॥ १७ ॥

TRANSLATION :

Because the Supreme Lord is in Vāyu, the Vayu has become an Immortal (how great must He be whose very presence makes others immortal). How great must be the Immortality of the Supreme then ? The word anilah, is compounded of two words, अ, meaning Brahman, and nilayanam, abode. The Vāyu is called Anilam because it is the abode of Brahman (Brahma-dhāma); or, because it is supported by Brahman. Vāyu is called Immortal, because His knowledge does not get obscured even in the Pralaya. (In the case of other Jīvas there is an obscuration of consciousness in the Pralaya.) For, thus says Rāma Saṁhitā: 'The Lord Himself is the Chief Immortal (others are immortal in a secondary sense only). The Supreme Self is alone the Eternal, with the Nāda (or voice ever vibrating through the eternities of the Pralaya.).

In the Brahmatarka, it is declared: "The phrase O Viṣṇu remember Thy devotees," means have mercy on thy devotees; for memory in reference to the Omniscient Lord has no meaning. He always remembers, or rather knows everything; for past, present and future are one to Him; His knowledge is eternal. Therefore "remember" is not to be taken here in its literal sense, but in the sense of "Have compassion upon Thy devotee".

CRITICAL NOTE :

The interpretation of Śaṅkara invites many objections that any even-handed *Vedāntin* can posit:

1) Are the Universal form (or Immortal *Sūtrāt-man*) and the Supreme Brahman the same? If it is said that both are one, then it goes against the *prakaraṇa* in which the immortality of the life force i.e. Mukhya Vāyu and of the Supreme Soul is being discussed. If otherwise, they are said to be different, Śaṅkara then, has to say that the life-force i. e. Vāyu is unreal to protect his concept of identity. If, the life force is treated as unreal, then there arises the absolute annihilation of the existence of the embodied soul. So this is improper.

2) If it is said that 'let my Vital Force i e. Prāṇa Vāyu, attain the immortal *Sūtrātman*; it means that the Prāṇa Vāyu is not immortal. Consequently, this mortality of Prāṇa Vāyu or Mātariśvan[2] contradicts *Brahma Sūtra* –"*Etena mātariśvā vyākhyātah*" (II.3.8) which speaks of the native immortality of Prāṇa Vāyu.

3) Śaṅkara takes this *mantra* as a prayer of the dying man. The dying man prays to the Lord asking that his vital breath should leave his body and that the latter should be reduced to ashes; and that vital breath should join the eternal. "The explanation is open to objection, that a thing which is inevitable is never prayed for; and the reduction of the body to ashes is inevitable, and so there is no need for praying that it should be reduced to ashes. The real sense of the verse, which is not a prayer, but a statement of fact, is that, when Vāyu has become immortal by mere indwelling of the Lord in him, a *fortiori* the

Lord must be immortal, and His immortality, is beyond all question.

"But, says an objector, the verse has two words only-'*Vāyu*' and '*amṛtam*'. It does not say 'in the Vāyu there is the Lord, and so the Vāyu is immortal.' How do you read all this meaning into it? To this, it is answered, that the word *anilam* suggests the above explanation. This word literally means 'that whose support or refuge is Brahman, called अः'. The Vāyu is called *anila*, because he has the Lord for his Befuge."[3]

"It is immaterial whether Śaṅkara has laid a new tradition of constructing this verse as a dying prayer or whether he too was a victim of an old tradition.

"But this has done a great wrong to the interpretation of this simple verse. The hypothesis of the last prayer has made the verb optative in nature, while it really is in the present tense."[4]

4) Then, according to Śaṅkara, the Lord Brahman by the name 'Agni' is symbolized as Om! What is the purpose of naming Brahman as Agni? How is Brahman who is attributeless according to him, addressed as Agni? "How far reaching is the effect of the dominant tradition of Śaṅkara on the various commentators in constructing this verse even may be against their intentions and sober judgement, is seen from the unanimity in those who follow his tradition."[5]

5) Furthermore, Śaṅkara says, the devotee is asking the Brahman to remember his deeds. Why

should the Brahman who alone is real remember the deeds which are false? All *karmas* are practised out of ignorance. So 'remembering' them by Brahman is not suitable. Moreover "when a thing passes out of perception, then arises the memory of it, from the impressions left by the object on the mind. In the case of the Lord, no object can ever vanish out of His perception; in fact, all objects owe their be-ness to his perception of it. So the Lord has no memory, but eternal perception and cognition; for the essential nature of the Lord is eternal knowledge."[6]

6) Another remarkable digression is -Śaṅkara takes the word '*kratu*' to mean 'mind'.[7] Modern scholars like Max Muller,[8] Griffith[9], C. Rajagopal-achari[10], etc. too, have understood it in the same manner. But, then to whom is this 'mind' referred? Śaṅkara has no support to uphold his own view of *kratu* as mind. And what is the necessity of under-standing it so? Without it, the *mantra* can properly be known. We do not get any satisfactory answers to the questions raised above, hence his interpretation is undependable.

A few scholars like Ānandabhaṭṭa[11], Uvata[12], etc. have understood '*kratu*' as Viṣṇu the presiding deity of the sacrifice. This form of Lord as 'sacrifice' is not incorrect. But this does not suit the particular context and does not remove the wrong understanding of '*smara*' as 'remember'.

Thus, the suggestions made by Śaṅkara are the tissues of his uneven imagination and they have no

power to bring out the *Upaniṣadic* purport, and they vitiate the original significance of the *mantra*.

On the other hand, Madhva develops the import of the first line of this *mantra* in the light of the statement from the *Rāma Saṁhitā* and thereby indirectly shows the incongruity of Śaṅkara's interpretation.

Vāyu has become immortal by being merely the dwelling of the Supreme Lord. Then how great must be the immortality of the Supreme Brahman : Vāyu is immortal because his knowledge of the Supreme Lord is eternal and never gets obscured. The knowledge possessed by Vāyu, refers to the functional knowledge obtained through the *vṛttis* or modifications of the vehicles. Such functional knowledge, or *vṛtti-jñāna*, persists in the case of Vāyu and Bhārati (*Vayu-patni*) in *pralaya*. Even though Vāyu and Bhārati also go to sleep in the *pralaya*, yet their functional knowledge in the *pralaya* is something like our dream. It means that their *manas* remains active, though their external functioning ceases. In the case of other jīvas, not only they cease to function but they remain totally unconscious in *pralaya*, something like deep sleep. In the words of Raghunāthatīrtha :–

ननु प्रलये वृत्तिज्ञानतिरोभावाभावे वायोः सुप्त्यनुपपत्तिः । वृत्त्युपरमस्यैव सुप्तित्वात् । न च नास्त्येव वायोः प्रलये सुप्तिरितिवाच्यम् । सुषुप्तससस्थान् ब्रह्मादिकानिति तदुक्तिविरोधापातात् । ब्रह्मग्रहणे न वायोरपि गृहीतत्वात् । न च ब्रह्मादिकानिति अतद्गुणसंविज्ञानो बहुव्रीहिः । सुप्तास्त्रयो जीवाः सर्वे ब्रह्मशिवादिका इति विशेषप्रमाणविरोधादिति चेन्नैवम् । यतस्तेषां अस्मत्स्वप्नावस्थासदृशी, मनोवृत्तेः सद्भावात् बाह्यव्यापाराभावाच्च ।।[13]

Moreover the words '*anilam*' and '*amṛtam*' here should be considered as adjectives.

On the contrary it may be argued that the words '*vāyuh*' '*anilam*' and '*amṛtam*' are characterized by different case terminations. '*Vāyuh*' is nominative singular; and, '*anilam*' and '*amṛtam*' are accusative singular. Therefore, these two cannot be treated as adjectives.

It is not so. Those words are in the same case affix i. e. nominative singular, as they are in the neuter gender.[14] Vāyu is called *anilam* because It is the abode of Brahman, or because It is supported by Brahman. (The word '*anilam*' is a compound of two words 'अ:' meaning 'Brahman' '*nilam*' (or *nilayanam*) means 'abode').

On the whole, though the body of an individual is reduced to ashes, the Supreme Lord is Immortal. Thus there are no contradictory meanings in Madhva's interpretation. By affirming that Vāyu and his resort, God Himself are immortal, Madhva makes the prayer meaningful and in perfect conformity with the spirit of the *mantras* that precede. Though the body is doomed to destruction, the indwelling Lord Vāyu and his master God himself defy destruction. With this conviction strengthened, the prayer becomes all the more relevant.

So too, Madhva finds the gist of the second line of this *mantra*, in which, the devotee is praying to Lord Viṣṇu, symbolized as Om, in the *Brahmatarka*. That

relevant statement declares: The 'rememberance' of the Lord Viṣṇu of (His) devotees means to have compassion or grace (on His worshippers) for He is eternally omniscient; and no other meaning is intended here.

The word '*kratu*' meaning 'Omniscient' (*nityajñaptisvarūpatah*) reminds the reference of the *Brahmāṇḍa Purāṇa* quoted in the earlier *mantra* which says that 'He is *Kratu* for He is Omniscient'. (*sa kratuh jñānarūpatvāt*).

Dr. S. Radhakrishnan[15], who everywhere follows Śaṅkara's interpretation, takes the word '*kratu*' to mean 'intelligence'. This meaning does not differ from 'Omniscient'.

Here the Lord Hari is symbolized as *Om*, because He possesses undifferentiated, endless and auspicious qualities.[16]

The repetition of the words indicates the emphatic nature of the prayer.

The word '*smara*' means 'to have mercy on', and not 'to remember', because He is the eternal form of knowledge. He is in no need of the memory which is attributed to Him by Śaṅkara. Therefore, an ardent devotee beseeches Brahman to favour him, taking into consideration the deeds done by him.

Vedānta Deśika similarly interprets the word '*smara*' as '*sānugrahayā buddhyā viṣayī kuru*' i.e. make my deeds the object of Your mind for extending Your grace.[17]

Anantācārya says that the remembering by the Supreme Spirit is a sign of grace to the devotees.[18] Thus, "this portion of the verse is a prayer to the Lord, symbolized as Om, to have compassion on His worshipper. Not only must one pray for mercy, but should never forget his own duty. Both are necessary performing diligently one's duty, and praying for the mercy of the Lord."[19]

Thus, one can see here again, how Madhva, by his cogent interpretation, maintains the spirit of prayer that is intended by the *mantra*. The *bhakta* humbly lays his modest efforts at the feet of the Lord, and prays to Him to turn in grace to him. God, *nityatṛpta* expects his *bhak as* to do their bit before they ask for His exceeding grace: *nādattamupatiṣṭhati*.

XVIII MANTRA :

Having said in the *mantras* – '*hiraṇmayena* etc.' that through hearing, meditating etc., one should earnestly ask for the direct vision of the Supreme, the Highest Brahman; now, in this *mantra* the seer even after His blissful direct vision, prays for divine favour again. With a view to ensuring His grace, he invokes the Supreme Brahman addressing Him as Agni.

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥२०॥

"O Agni (the Leader of the universe, the Indweller of Agni) direct us on a good path (from which there is no return) or *devayāna* for the attainment of

salvation. O! God ! (O! Omniscient), You know (the height of) our knowledge. Take away from us the degrading sin. In a bid to offer Thee, (our) best salutations (enriched with knowledge and devotion). we utter the word '*namah*'.

ŚAṄKARA BHĀṢYA

हे अग्ने नय गमय सुपथा शोभनेन मार्गेण । सुपथा इति विशेषणं दक्षिणमार्गनिवृत्त्यर्थम् । निर्विण्णोऽहं दक्षिणेन मार्गेण गतागत-लक्षणेन; अतो याचे त्वां पुनः पुनः गमनागमनवर्जितेन शोभनेन पथा नय । राये धनाय, कर्मफलभोगायेत्यर्थः । अस्मान् यथोक्तधर्मफल-विशिष्टान् विश्वानि सर्वाणि हे देव, वयुनानि कर्माणि प्रज्ञानानि वा विद्वान् जानन् । किञ्च युयोधि वियोजय विनाशय अस्मत् अस्मत्तः जुहुराणं कुटिलं वञ्चनात्मकम् एनः पापम् । ततो वयं विशुद्धाः सन्तः इष्टं प्राप्स्याम इत्यभिप्रायः । किन्तु वयमिदानीं ते न शक्नुमः परिचर्यां कर्तुम् । भूयिष्ठां बहुतरां ते तुभ्यं नम उक्तिं नमस्कारवचनं विधेम । नमस्कारेण परिचरेम इत्यर्थः ॥ २० ॥

"अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते" "विनाशेन मृत्युं तीर्त्वा असम्भूत्याऽमृतमश्नुते" इति श्रुत्वा केचित् संशयं कुर्वन्ति । अतः तन्निराकरणार्थं संक्षेपतो विचारणां करिष्यामः । तत्र तावत् किंनि-मित्तः संशय इति ? उच्यते । विद्याशब्देन मुख्या परमात्मविद्यैव कस्मान्न गृह्यते अमृतत्वं च । ननूक्तायाः परमात्मविद्यायाः कर्मणश्च विरोधात् समुच्चयानुपपत्तिः । सत्यम् । विरोधस्तु नावगम्यते, विद्या-विरोधयोः शास्त्रप्रमाणकत्वात् । यथा अविद्यानुष्ठानं विद्योपासनं च शास्त्रप्रमाणकम्, तथा तद्विरोधाविरोधावपि । यथा च "न हिंस्यात् सर्वा भूतानि" इति शास्त्रादवगतं पुनः शास्त्रेणैव बाध्यते "अध्वरे पशुं हिंस्यात्" इति, एवं विद्याविद्ययोरपि स्यात् विद्याकर्मणोश्च समुच्चयः ।

न। "दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता" (कठ.उप. १. २. ४) इति श्रुतेः। "विद्यां चाविद्यां च" इति वचनादविरोध इति चेत्। न। हेतुस्वरूपफलविरोधात्। विद्याऽविद्याविरोधाविरोधयोः विकल्पासम्भवात्। समुच्चयविधानात् अविरोध एवेति चेत् न। सहसम्भवानुपपत्तेः। क्रमेण एकाश्रये स्यातां विद्याविद्ये चेत्। न। विद्योत्पत्तौ अविद्याया ह्यस्तत्वात् तदाश्रये अविद्यानुपपत्तेः। न हि "अग्निरुष्णः प्रकाशश्च" इति विज्ञानोत्पत्तौ यस्मिन् आश्रय तदुत्पन्नम्, तस्मिन्नेवाश्रये "शीतोऽग्निरप्रकाशो वा" इत्यविद्याया उत्पत्तिः, नापि सशयः अज्ञानं वा। "यस्मिन् सर्वाणि भूतानि अत्मैवाभूत् विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः" इति शोकमोहाद्यसम्भवश्रुतेः। अविद्याऽसम्भवात् तदुपादानस्य कर्मणोऽपि अनुपपत्तिमवोचाम। "अमृतमश्नुते" इत्यापेक्षिकममृतम्। विद्याशब्देन परमात्मविद्याग्रहणे "हिरण्मयेन" इत्यादिना द्वारमार्गादियाचनम् अनुपपन्नं स्यात्। तस्मात् उपासनया समुच्चयः न परमात्मविज्ञानेनेति यथा अस्माभिः व्याख्यात एव मन्त्राणामर्थ इत्युपरम्यते॥

TRANSLATION :

By this verse again the departing Soul prays for clear passage. Agne naya– O Fire, lead Thou by the good path. (supathā), by the pleasant passage The word supathā good path is an adjective showing that the other path called the southern path is to be avoided. I am disgusted with the southern path wherein, there is a constant circle of births and deaths. therefore I again entreat Thee to lead me by that beautiful way which is free from transmigration. Rāye–for the sake of wealth i. e. for the sake of enjoying the fruits of action. Asmān, &c.– O Effulgent One! Thou knowest (vidvān) all (viśvāni) these works (vayunāni)

or thoughts and dispositions consisting of the above mentioned fruits of duty. Moreover, destroy (yuyodhi) and purge away from us (asmad) the crooked (juhurāṇam), the evil sins (enah); the sense is that thereby we, becoming pure, may obtain the desired end; but unfortunately now we cannot serve Thee fully (Bhūyiṣṭhām) with due rites. Therefore we offer (vidhema) or serve Thee (te) with namas only, i. e.. by merely uttering the word Salutation; (for not having the physical body, we cannot even bow down to Thee in salutation, but can only utter the word salutation.)

*Some entertain a doubt (as regards the antithesis between *karma* and true knowledge) hearing the statements (contained in verses 11 and 14) - "Overcoming death through avidyā he attains immortality through vidyā" and "overcoming death through the manifest, he attains immortality through the unmanifest". We shall therefore briefly consider (the matter now) in order to clear (this doubt). Now then, what is the reason for the doubt? The answer is -Why should not true knowledge itself be understood by vidyā in the above passage? and also (by amṛtatva true) immortality? Well, are not this knowledge of the Supreme Self and karma mutually exclusive on account of the antithesis between them? True; but this antagonism is not known (through śāstra) for antagonism or the rev-

* As B. D. Basu's translation of Śaṅkara's concluding commentary is not available here. Prof M. Hiriyanna's translation is given.- *Īśāvāsyopaniṣād;* Kavyalaya Publishers. Mysore, 1972 pp 35-37

erse should be based on śāstraic authority only. Just as the performance of karma and the practice of Vidyā are known through śāstra alone, so also should their opposition or agreement be. As the śāstraic prohibition "No creature should be hurt" is annulled by śāstra itself, in "In a sacrifice animals may be killed" so also should it be in the case of vidyā and avidyā as well as in the case of knowledge and karma.

No; because the Veda says: "Distant are these opposed and leading in diverse ways–karma and knowledge" (Kaṭha Up. ii. 4). If it be said that owing to the statement in verse 11, there is (likewise) no antagonism between them, we reply 'No; because there can possibly be no option as regards opposition or agreement between true knowledge and avidyā. If it be rejoined that there is no antithesis at all. on the strength of the injunction (here in verse 11) regarding their combined practice, we repeat 'No'; for the two cannot conceivably co-exist.

If it be urged that vidyā and avidyā are to be pursued by the same (person) one after the other we reply 'No'; for when true knowledge comes to a person, nescience is inconceivable in him. Thus (for instance) if once a man experiences heat and light in fire, there cannot arise in him the ignorance– that fire is cold or devoid of light. Nor can there be doubt or delusion (in a knower) for verse 7 denies all possibility of them. Nescience being inconceivable, we have said its result-karma is equally inconceivable. The immortality spoken of (here) is only relative. Further if

vidyā in this passage referred to knowledge of the Supreme Self, praying for an entrance would be inappropriate. Thus we conclude by stating that the meaning of the verses in question is, as we have explained.

MĀDHVA BHĀṢYA

वयुनं ज्ञानम् । "त्वद्दत्तया वयुनयेदमचष्ट विश्व" मिति वचनात्। जुहुराणं अस्मान् अल्पीकुर्वत् । युयोधि वियोजय । यदस्मान्कुरुते अत्यल्पांस्तदेनोऽस्मद्वियोजय । नय नो मोक्षवित्तायेत्यस्तौद्यज्ञं मनुः स्वराडिति स्कान्दे । युयु वियोग इति धातुः । भक्तिज्ञानाभ्यां भूयिष्ठां नम उक्तिं विधेम ॥ १८ ॥

TRANSLATION :

The word 'vayunam' means 'knowledge'. The word is used in this sense in the following line addressed by Dhruva, to the Lord in the Bhāgavata Purāṇa: Tvad dattayā vayunayā idam acasta viśvam ...... (This all is energised by the knowledge given by Thee.

The word 'asmān' 'us.' should be repeated after Juhurāṇam. This last word does not mean crooked, but degrading, making small. 'Juhurāṇam' yenah means 'the sin that degrades us, makes us small.' The verb 'yuyodhi' is imperative second person of the yuyu, meaning to separate. Separte from us our sins. which degrade us and throw us back into Saṁsāra. As says the Skanda Purāṇa: "Remove from us that sin which makes us look very small (i. e., causes rebirth) and be thou our leader to make us acquire the treasure of salvation. Thus prayed the Monarch Manu to the Yajña."

CRITICAL NOTE :

Śaṅkara says 'lead us by the auspicious path, from which there is no returning. and going there is for the wealth that is. for the enjoyment of the fruits of our actions.' But. how does the fruit of actions lead to the highest path. *(uttaramārga)*. The phrases *punah gamanāgamana-varjitena*' and *karmaphala-bhogāya*' are mutually opposite. And this has been pointed out by no less a follower of Śaṅkara than Shri Satcchidanandendra Sarasvati Swami of Hole-narasipur.[1] Firstly he asks Him to lead him by the unreturnable path; at the same time he wants to enjoy the fruit of *karma* which again ought to pull him towards this creation. Thus. Śaṅkara commits a glaring blunder.

Moreover. the unreturnable path on which a man of wisdom proceeds, indicates the highest fruit i. e. the final goal. But. it is Śaṅkara who stresses the enjoyment of the perishable fruit in the state of *Mokṣa*. It is just like growing rice for the sake of its threshing power.

Śaṅkara gives alternate meanings for '*vayunāni*' as '*karmas*' or '*prajñānas*'.[2] Here Śaṅkara seems to be not sure, which is efficacious. Also, his saying '*na śaknumah paricaryām kartum*' is not faithful to the *mantra*, for the *mantra* does not use such a wording.

Then, the meaning of '*juhurāṇam*' as 'deceitful sin'[3] is not convincing. for the *karma* in question is *prārabdha karma*,

"Śaṅkara, again construes this verse alone with the 17th as the dying man prayer. As by death the person will be deprived of rendering service to Agni, a request for abundance of wealth; material happiness becomes superfluous, if a person is to die immediately; hence a far-fetched metaphorical meaning is attached to it.

"But even Śaṅkara's ingenuity and scholarship have not extricated him for the crude contradiction; he has indulged in his commentary of this verse. Asmān is the first person plural of aham. This, he renders as 'I'; but subsequently he renders 'asmat' and 'vidhema' in the plural. Śaṅkara in trying to take liberty has much mangled and twisted the meanings. He has definitely done great injustice to the sage of the Īśāvāsya Upaniṣad. Though some commentators thrust on Īśa non-sense and no sense, the Īśa preaches sense and super-sense."[4]

Initially Madhva interprets this *mantra* in his own words : The Supreme Brahman is addressed here as Agni because He leads this body (or universe) and He is the indweller of Agni. It is used in this sense even in the *Bhāgavata Purāṇa* : "All this is potentialized by the knowledge given by You" *Juhurāṇam* means 'knowledge.[5] '*Yuyodhi*' which comes from the root '*yuyu*' means 'to remove'. Madhva then, gives a perfectly accurate quotation from the *Skanda Purāṇa*. This is perfectly consistent with his very first quotation from the *Brahmāṇḍa Purāṇā* which tells us of Swāyambhuva Manu praying to the Lord Yajña.

A *pūrvapakṣin* may argue here as to how is it that a man bound by the *prārabdha karma* attains salvation? To this, the *mantra* answers : '*Yuyodhyasmat* ... etc' O Lord, remove or separate from us the *prārabdha* which degrades us i. e. make less, the amount of the *prārabdha karma* which obstructs the attainment of salvation. Accordingly, the *Brahmasūtra* '*Upamardañca*' (III.4. 16) states the possibility of the mitigation of unavoidable effects of the *prārabdha. karma* by the sheer power of *aparokṣajñā*na.[6]

Thus, this *mantra* pinpoints that the unavoidable effects of the *prārabdha* can be alleviated by the power of *aparokṣajñāna*, through the grace of the Supreme Brahman. So too, He, the Supreme Soul, is prayed here, after His direct-Vision, for the attainment of final liberation. This is the real import of this last *mantra*. Here ends the *Vedāntic* teaching of the *Īśāvāsyopaniṣad*.

Śaṅkara, even at the conclusion of this *Upaniṣad* seems to invite the remarkable dilemma : He discusses the concept *vidyā-avidyā* at the end, which declares the means of attaining emancipation. But it is shown that paths leading to the regions of deities, regions of Fathers are, according to him, unreal. The *upasaṁhāra* cannot be sidestepped by bringing the plea of the lower truth or any unreal subject-matter. If the teaching is about unreal things even at the conclusion, the *Upaniṣad* has very little use. A scrutiny of Śaṅkara's commentary would easily reveal that he consta-

ntly twists and perverts meanings and tricks himself into dilemmas for which he alone is responsible.

So, to understand the real teachings of the *Upaniṣad* we must rely on Madhva's interpretation. Madhva as he offered adorations to Lord Viṣṇu in the beginning of the commentary on this *Upaniṣad*, at the end also offers his adorations :

पूर्णशक्तिचिदानन्दश्रीतेजः स्पष्टमूर्तये ।
ममाभ्यधिकमित्राय नमो नारायणाय ते ॥

"All hail to Thou ! Lord ! O Nārāyaṇa ! O my dearest and best Friend ! who has a definite and distinct form consisting of the plenitude of power, knowledge and bliss, glory and light."

CONCLUSION :

It is seen from this comparative and critical study of the *Īśāvāsyopaniṣad* and its commentaries of Śaṅkara and Madhva, that Madhva's contribution is definitely remarkable. Madhva's principal purpose is to reveal in the *Upaniṣad* on the basis of logic, scriptural statements etc. his central teachings. The subsequent interpretations of Jayatīrtha, Raghunāthatīrtha, Rāghavendratīrtha reinforce the disciplined system of Madhva.

From an impartial study of the two chief commentators on the *Upaniṣad*, Śaṅkara and Madhva, one can not but come to the conclusion that, apart from the so-called die-hardness of schools of thought, Madhva's interpretations have an amazing consistency

and convincingness. He does not at all labour to refute Śaṅkara. Śaṅkara stands discredicted by his own inconsistencies and self-contradictions and constant betrayal of the text on which he is commenting. He aluses his scriptural authorities by putting them to uses which work against the central import of the *Upaniṣad*. But Śaṅkara would have largely escaped unnoticed with his tricks of thought but for the strength and perfect neatness of Madhva's commentary. Madhva's infallibility lies in his almost complete personal reliance. He just arranges a phalanx of unassailable *pramāṇavyūhas*, and drives straight into the vast ocean of the *Śrutis* and the *Smṛtis* and fetches those exact and radiant pearls which throw a steady light on the key passages of the text Such an ordering of irrefutable material automatically puts Śaṅkara in a poor light. Śaṅkara only seems to know his authorities to hinder him from looking at the text straight in the eye and almost betrays his imperfect knowledge by his ignorance of the right sources which Madhva alone seems to know. Madhva unwaveringly pierces through the difficult passages of the text and weaves a perfect pattern of meaning which beautifully preserves the dignity and grandeur of the *upaniṣadic* thought. By his aptness and sureness of touch, by his profound insight and extensiveness of vision, Madhva makes the beautiful and brief *Upaniṣad* into a perfect symphony of devotional work conducive to right action and contemplation which are but the true pointers on the path of salvation.

ABBREVIATIONS

B. G: Bhagavadgītā; B S. B: Brahmasūtrabhāṣya; B.S. B. D: Brahmasūtrabhāṣyadīpikā of Jaganntāha Yati; B. U: Bṛhadāraṇyaka Upaniṣad; B. U. Bh: Bṛhadāraṇyaka-Upaniṣadbhāṣya; E. U. A: Eight Upaniṣads-Aurobindo; H I. P: A History of Indian Philosophy; I. P. R: Indian Philosophy-Dr. S. Radhakrishnan; I. U. B. A: Īśāvāsyopaniṣadbhāṣya of Anantācārya; I. U. B. T. P: Īśāvāsyopaniṣadbhāṣya -ṭīkāprakāśikā Ed. by Narayan Tantri; I. U. B. T. V: Īśāvāsyopaniṣadbhāṣyaṭīkāvivṛtti of Raghunāthatīrtha; I. U C: Ishavasyopanishad-Swami Chinmayananda; I. U. D: Isha Upanishad - M. R. Desai; I. U. K. Īśāvāsyopaniṣad - khaṇḍārtha of Rāghavendratīrtha; I U. S: Śaṅkara's Īśāvāsyopaniṣadbhāṣya; I. U. V: Īśāvāsyopaniṣadbhāṣya of Vedānta Deśika; K. U. Kaṭha Upaniṣad; Kv.U: Kaivalya Upaniṣad; M. U: Maitri alias Maitrāyaṇī Upaniṣad; Mu. U: Muṇḍaka Upaniṣad; Mbh. T. N: Mahābhārata-Tatparya-Nirṇaya; Mn. U: Mahānārāyaṇa Upaniṣad; P. U. D: The Philosophy of the Upaniṣads- P. Deussen ; P. U. R: The Principal Upaniṣads-Dr. S. Radhakrishnan; P. T. V: Prasthānik Trayī of the Threefold Vedānta - R. C. Vidyarthi; S. B. E: Sacred Books of the East - Max Muller; S. B. H: The Sacred Books of the Hindus - B D. Basu; S.U: Śvetāśvatara Upaniṣad; T. P. U. H: The Thirteen Principal Upaniṣads-R. E. Hume; T. P. U. R: The Twelve Principal Upaniṣads-Dr. E. Roar; T. U: Taittirīya Upani-

ṣad; U. A. C: Upanishads for All – Chitrita Devi; U. L. R : Upanishads for the Lay Readers– C. Rajagopalachari; W. Y. G : The White Yajurveda – R. H. Griffith

NOTES FOR REFERENCE

INTRODUCTION

1. *The Ishāvasyopanishad*; Mysore University. Journal, Section A–Arts. March–September. 1977.
2. S. B. H., Vol. I. Allahabad. Introduction –p. ii & Ibid–Vol. XXII part. I, p. i
3. I. P. R., Vol. I, Allen & Unwin, Lodon. 1971, pp. 141–142.
4. P. U. D., T & T Clark. Edinburgh, 1919. p. 51.
5. P. U. R. George Allen & Unwin Ltd, London 1953, p. 22. A point to be noted here is, while this scholar in his Indian Philosophy Vol. I. as stated above. speaks of the date of composition of the *Upaniṣad*. here he supports the traditional notion that they are seen by the seers and hence immemorial.
6. S. B. H. Vol. XXII, part I, Introduction, p, i.
7. S. Dasgupta. H. I. P. Vol. IV, 1975. p, 89
8. "प्रशस्ताचरणं नित्यमप्रशस्तविवर्जनम् । एतद्धि मङ्गलं प्रोक्तं ऋषिभिस्तत्त्वदर्शिभिः॥ इत्येकादशीतत्त्वम् ॥" *Śabdakalpadruma*, Vol. III Ed. by Syar Raja Radhakantadeva Bahadur, Motilal Banarasi Dass, Delhi. 1969, p. 564
9. "ग्रन्थारम्भे स्वीकृतशिष्टसमयपरिपालनातिभारो ग्रन्थकारो निखिलविघ्नाचलकुलिशाकारम् अभिमतदेवतानमस्कारं सुजन-मनोवशीकरणधाम्नीं प्रेक्षावत्प्रवृत्तिनिमित्तमिदम् अभिधेयादित्रयं श्लोकत्रयेण क्रमेण प्रतिपादयन्नाह ।"

Vṛttaratnākara-with four Sanskrit comms. Ed. by Dr. Aryendra Sharma. I Edn, Sanskrit Accademy, Osmania University, Hyderabad, 1969 p. 5.

10. "अनुमितश्रुतिश्च समाप्तिकामो मङ्गलमाचरेत् इति। अत्र श्रुत्यनुमानं तु नमस्कारादिकम् मङ्गलम् वेदबोधितसमाप्ति-साधनताकम् समाप्त्युद्देश्यकालौकिकाविगीतशिष्टाचारविषयत्वात् दर्शादिवत् इति। अत्र यो यदुद्देश्यकाविगीत-शिष्टाचारविषयः स वेदबोधिततत्साधनताकः यथा दर्शः इति समान्यतो व्याप्तिः द्रष्टव्या ॥"

Mūlamathurānāthī with *Tattvacintāmaṇi* commentary; By- Mathuranatha Tarkavagisha Bhattacharya, Calcutta, 1884, p. 16

&

Nyāyakośa-By Bhimacharya Zalkikar B. O. R. I. Poona. 1978, p. 637.

10. a. "स्वयमव्युच्छिन्नपरमेश्वर-नमस्कारसम्पत्तिचरितार्थोऽपि व्याख्यातृश्रोतृणामविघ्नेन अभीष्टव्याख्याश्रवणलक्षणफलसम्पत्तये समुचिताशीः प्रकटनद्वारा परमेश्वरसामुख्यं करोति वृत्तिकारः।"

Dhvanyāloka with *Locana* of Abhinavagupta. Ed. by Prof. S. Kuppuswami Shastri T. V. Ramachandra Diksitar & Dr. T. R. Chintamani. Madras, 1944, p. 11

10. b "ननु मङ्गलस्य समाप्तिसाधनत्वं नास्ति। मङ्गले कृतेऽपि किरणावल्यादौ समाप्त्यदर्शनात्, मङ्गलाभावेऽपि कादम्बर्यादौ समाप्तिदर्शनात् अन्वयव्यतिरेकव्यभिचारादिति चेन्न, किरणावल्यादौ विघ्नबाहुल्यात् समाप्त्यभावः। कादम्बर्यादौ तु ग्रन्थाद्बहिरेव मङ्गलं कृतमतो न व्यभिचारः। ननु मङ्गलस्य

कर्तव्यत्वे किं प्रमाणमिति चेत् न, शिष्टाचारानुमितश्रुतेरेव प्रमाणत्वात् । 'समाप्तिकामो मङ्गलमाचरेत्' इति श्रुतेः ।"
Tarka-Saṁgraha with *Dīpikā* of Annambhaṭṭa, B. O. R. I., Poona 1974. pp 1-2

11. 'मङ्गलादीनि मङ्गलमध्यानि मङ्गलान्तानि च शास्त्राणि प्रथन्ते। वीरपुरुषकाणि भवन्ति आयुष्मत्पुरुषकाणि च अध्येतारश्च वृद्धियुक्ता यथा स्युः' इति वृद्धिसूत्रस्थभाष्यादिस्मृतिसिद्धकर्तव्यताकं, ग्रन्थादौ कृतं मङ्गलं शिष्यशिक्षायै ग्रन्थतो निबध्नन् प्राचीनग्रन्थैरगतार्थतां विषयप्रयोजनसम्बन्धादिकारिणश्च सूचयन् चिकीर्षितं प्रतिजानीते ॥
Vaiyākaraṇa Siddhānta Kaumudī- with *Bālamanoramā & Tattvabodhinī* Comms; Ed. by-Giridhara Sharma and Parameshvarananda Sharma, Motilal Banarasi Dass, Delhi, 1975, p. 1

12. "मङ्गलस्य फलं कार्यसिद्धिरेव, शिष्टाचारविषयत्वेन सफलस्य मङ्गलस्य फलान्तराभावे सति, परिशेषात्तस्यैव फलत्वौचित्यात् । न च सर्वपुरुषाभिलाषितस्वर्गफलत्वमेव विश्वजित्न्यायात् भविष्यतीति परिशेषोऽसिद्ध इति वाच्यम् । फलान्तरबोधकप्रमाणाभावे हि विश्वजित्न्यायः । अन्यथा दृष्टफलान्तरवतामपि स्वर्गफलत्वं स्यात् । इह च अभीष्टसिद्धिरेव फलमिति, अत्रापि तत्कामनया शिष्टानां मङ्गलाचार एव प्रमाणम् । अतः अभीष्टसिद्धिरेव फलम् । तच्च न साक्षादिति विघ्नध्वंसो द्वारम् ।

"ननु अकृते कृतेऽपि वा मङ्गले आरब्धकार्यसमाप्त्यसमाप्त्योः दर्शनेन व्यभिचारान्न मङ्गलं समाप्तौ हेतुरिति चेत्, न, जन्मान्तरीयमङ्गलेन व्यतिरेकव्यभिचारस्य वैगुण्यकल्पनेन अन्वयव्यभिचारस्य च परिहर्तुं शक्यत्वात् । अन्यथा केवलदृष्ट वृष्टिफलककारीरीष्ट्याद्यनुष्ठानेऽपि वृष्ट्यदर्शनात् न कारीरी-

ष्ट्यादिर्वृष्ट्यादि हेतुर्भवेत् । यदि च 'वृष्टिकामः कारीर्या यजेत' इत्यादिश्रुत्या साधनत्वेनावगतस्य प्रतिबन्धादिकल्पनया व्यभिचारपरिहारः, तदा प्रकृतेऽपि शिष्टाचारात् समाप्तिसाधनत्वेन अवगतस्य प्रतिबन्धादिकल्पनया व्यभिचारपरिहारः निर्णीति मङ्गलेऽपि तुल्यः । वस्तुतस्तु मङ्गलस्य विघ्नध्वंस एव फलम्, समाप्तिः स्वकारणादेव । एवं च सति विघ्नसंशयस्य फलसंशयत्वेन अप्रतिबन्धकत्वात् सन्देहेऽपि मङ्गलानुष्ठानं निरवद्यम् ।

''इदं च मङ्गलं देवतानतिस्तुतिस्मरणादिरूपम् । तत्रानुष्ठेयलौकिकवैदिककार्येषु सर्वत्र मंगलस्य अनुष्ठानमात्रम्। ग्रन्थादिरूपकार्येषु कृतस्य मङ्गलस्य ग्रन्थतोऽपि निबन्धनं कार्यम् । तदुक्तं 'देवतावाचकाः शब्दा ये च भद्रादिवाचकाः । ग्रन्थादौ ते प्रयोक्तव्या यतस्ते मङ्गलार्थकाः ॥' इति, 'आशीर्नमस्क्रिया वस्तुनिर्देशो वापि तन्मुखम् ।' इति च । इत्थं ग्रन्थतो मङ्गलनिबन्धनस्य प्रयोजनं ग्रन्थस्य सकलशिष्टसंग्राह्यत्वमेव । अन्यथा हि मङ्गलाननुष्ठानेन निर्विघ्नपरिसमाप्तस्यापि ग्रन्थस्य प्रमत्तकृतत्वशङ्कया महाजनपरिग्रहो न भवेदेव । तथा च सर्वोऽपि प्रयासः अनर्थको भवेत् । एवं ग्रन्थसमाप्त्यर्थं कृतं मङ्गल प्रमाणवशेन प्रयोजनवशेन च ग्रन्थादौ निबन्धनीयम् ।

''नन्वेव सति बादरायणजैमिनिप्रभृतिभिः ब्रह्मविचारसूत्रकृद्भिः, कल्पसूत्रप्रणेतृभिः बोधायनापस्तम्बाचार्यप्रभृतिभिः, भगवता वाल्मीकिना च मङ्गलाननुष्ठानात् ग्रन्थतः अनिबन्धनात् भद्रादिवाचकशब्दप्रयोगाभावाच्च तत्कृतग्रन्थसमाप्तिः महाजनपरिग्रहादिकं च कथं स्यादिति चेत्; न, बहिः कृताज्जन्मान्तरानुष्ठिताद्वा मङ्गलाद् ग्रन्थसमाप्त्यादेः सम्भवात् । वस्तुतस्तु तैरपि अस्मिन् जन्मनि मङ्गलाचरणं निबन्धनादिकं च कृतमेव ।

तथा हि–सूत्रेषु तावत्सर्वत्र अथशब्दः प्रयुक्तः। स च मङ्गलार्थकः। तदुक्तम् 'ओंकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा। कण्ठं भित्त्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ॥' इति।" अथशब्देऽपि प्राथमिकोऽकारः विष्णु(शब्द)वाचकः, 'अकारो ब्रह्मविष्ण्वीशकमठेष्वङ्कणे रणे' इति रत्नमालावचनात्। थशब्दोऽपि चन्द्रवाचकः, 'थः पुंस्यूर्मिगिरिन्दुषु' इति रत्नमालावचनात्। सौत्रश्च अविभक्तिको निर्देशः। तथा च 'अर्थं बुद्ध्वा शब्दरचना' इति न्यायात् आदौ विष्ण्वादिस्मरणम्, तत्तच्छब्दरचनम्, तस्य ग्रन्थतो निबन्धनम्। इत्थमेव मङ्गलस्मरणं तद्वाचकाथशब्दरचनं ग्रन्थतो निबन्धनमित्यखिलमपि अथशब्दपूर्वकेषु ग्रन्थेषु सुलभमेव"

"नन्वेवमपि कर्मब्रह्मविचारसूत्रेषु तत्तद्विचारेहेतुभूताध्ययनाद्यानन्तर्यबोधकोऽथशब्दः कथं मङ्गलं बोधयेत्, 'अन्याय्यं च (एकस्य शब्दस्य) अनेकार्थत्वम्' इति न्यायादिति चेत्; न, अनेकार्थसङ्ग्रहाय प्रवृत्ते विश्वतोमुखे सूत्रे नानार्थत्वस्यालङ्कारत्वात्। अन्यथा 'अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम्। अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः' इति सूत्रलक्षणाभावात् सूत्रत्वमेव न स्यात्। अत एव 'हलन्त्यम' 'वा सुप्यापिशलेः' इत्यादिसूत्रेषु तत्र तत्र अनेकार्थत्वमङ्गीकुर्वन्ति वैयाकरणाः अतो मङ्गलार्थकोऽ(प्य)थशब्दः। वस्तुतस्तु न पदार्थं विधाय मङ्गलं ब्रूते, येन अनेकार्थत्वं भवेत्; किं तु दर्शनधारणादिना सुवर्णादीनां मङ्गलत्ववदुच्चारणमात्रेण मङ्गलत्वसम्भवात्। (उक्तं च) दर्शनादिना सुवर्णादिमङ्गलमित्येतत् स्मृतिषु– 'सुवर्णं चन्दनं रत्नं पञ्चगव्यानि रोचनम्। प्रियङ्गु सर्षपं क्षौद्रं मङ्गलानि प्रचक्षते।' 'विप्राग्न्यर्काम्बुगोहेमनृपाज्यं मङ्गलं स्मृतम्,' 'दूर्वां च सर्पिर्दधि चोदकुम्भं धेनुं सवत्सां वृषभं सुवर्णम्। मृद्गोमयं स्वस्तिकमक्षतांश्च तैलं मधु ब्राह्मणकन्यकां च'। इति॥ तत–

श्चानन्तर्यार्थक एवाथशब्दः उच्चारणमात्रेण मङ्गलमपि भवति इति मङ्गलप्रयोजनकोऽपि । एतदभिप्रायेणैव अनन्तार्यार्थक-शब्दान्तरवर्जनेन अथशब्दप्रयोगो अप्यर्थवान् भवति ।" अन्योऽपि अथशब्दपूर्वकः सर्वोऽपि ग्रन्थः कृतमङ्गल एव । भगवत्पादैरपि वैयासिकसूत्रभाष्ये सर्वानर्थ(क)प्रत्यनीकचिदानन्दात्मकप्रत्यग-भिन्नात्म-प्रतिपादकास्मच्छब्दप्रयोगरूपं मङ्गलं कृतमेव 'युष्मदस्मत् प्रत्ययगोचरयोर्विषयविषयिणोः' इत्यत्र। आपस्तम्बाचार्यैरपि 'यज्ञं व्याख्यास्यामः' इत्यारम्भे 'यज्ञो वै विष्णुः' इति श्रुतिसिद्ध-विष्ण्वर्थक-यज्ञशब्दप्रयोगात् मङ्गलं कृतमिति बोध्यम् । रामा-यणेऽपि भगवान्वाल्मीकिर्मङ्गलाभिप्रायेणैव तपः शब्दमादौ प्रयुक्तवान् ।

"इदं मङ्गलं कार्यस्यादिमध्यान्तेषु कर्तव्यम् । तथा च भाष्यकारः –'मङ्गलादीनि मङ्गलमध्यानि मङ्गलावसानानि हि शास्त्राणि प्रथन्ते वीरपुरुषाणि च भवन्ति आयुष्मत्पुरुषाणि च अध्येतारश्च वृद्धियुक्ताः यथा स्युः' इति । तदभिप्रायेणैव महर्षिः पाणिनिः वृद्धिशब्दं शास्त्रादौ, 'भूवादयो धातवः' 'वासुदेवार्जु-नाभ्यां वुन्' इति शास्त्रमध्ये अमृतबीजं वकारम्, परमात्मवाचकं वासुदेवशब्दं च, 'अ अ' इत्यन्तिमे सूत्रे विष्णुवाचकं अकारं च प्रयुक्तवान् । भाष्यकारोऽपि वृद्धिशब्दो मङ्गलार्थ इत्याह–'इदमेकमाचार्यस्य मङ्गलार्थं मृष्यताम् । माङ्गलिक आचार्यो महतः शास्त्रौघस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते' इति इत्थं भूवादिसूत्रे वकारागमस्य मङ्गलार्थत्वमपि भाष्ये–'माङ्ग-लिक आचार्यो महतः शास्त्रौघस्य मङ्गलार्थं वकारागमं प्रायुङ्क्त' इति ॥"

Dharmākūtam-An Encyclopaedic commentary on *Śrīmad Rāmāyaṇa (Sundara-kāṇḍa)*–Tanjore

Saraswati Mahal Series No. 29, T.M. S.S. Mahal Library, Tanjore, 1951 Pp. 32–36

13. जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् ।
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ॥
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा ।
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ (I. i. i.)

14. नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥

15. The very first word अथ of 'अथातो ब्रह्मजिज्ञासा' shows the sense of *mangala*. For, Madhva says: अथशब्दो मङ्गलार्थो अधिकारानन्तर्यार्थश्च । Śaṅkara too, interprets-अर्थान्तरप्रयुक्त एव हि अथशब्दः श्रुत्या मङ्गलप्रयोजनो भवति । It enshrines the idea that, though Śaṅkara is aware of performing *maṅgala* at the beginning of any work, he seems to have ignored the same aspect at the beginning of this Upaniṣad.

16. I. U. V. Edited in English by K. C. Varadachari and D. T. Tatacharya, Vedānta-Deśika Research Society, Madras, 1975, p. 29

17. येनाऽऽत्मना परेणेशा व्याप्तं विश्वमशेषतः ।
सोऽहं देहद्वयीं साक्षी वर्जितो देहतद्गुणैः ॥

18. I. U. B. T. V. Nirnaya Sagar, Bombay, 1907, p. 6

19. S. B. H. Vol. p. 1.

20. Ibid.

21. Jayatīrtha in the प्रमाणलक्षणटीका says: अनादिनित्यत्वसाम्येऽपि स्वसत्तादौ स्वतन्त्रमीशज्ञानं तदधीनं लक्ष्मीज्ञानम् ॥ *Daśaprakaraṇas* of Madhva– Vidyāmānya

tīrtha of Palimaru Math. Vol. I. 1969. Udipi. p. 19

22. Jayatīrtha says: अनेनोऽपनिषदो अधिकारिविषयप्रयोजनाभिसम्बन्धोऽपि दर्शितो भवति । मन्वादीनामधिकारिणां यज्ञनाम्नो विष्णोर्विषयस्य मोक्षस्य प्रधानस्य रक्षोनिरसनस्य अप्रधानस्य च प्रयोजनस्य च सूचितत्वात् । I.U.B.T.P Vādirāja-grantha Prakashan Udipi. 1954. p. 5.

23. See my article "The Seer of the *Īśāvāsyopaniṣad*" in which it is discussed in detail. Karnatak University Journal (Humanities). 1979.

24. तस्मादेते मन्त्रा आत्मनो याथात्म्यप्रकाशनेन आत्मविषयं स्वाभाविकमज्ञानं निवर्तयन्तः, शाकमोहादिसंसारधर्मविच्छित्तिसाधनमात्मैकत्वादिविज्ञानमुत्पादयन्ति इत्येव मुक्ताधिकार्यभिधेयसम्बन्धप्रयोजनात् मन्त्रान् संक्षेपतो व्याख्यास्यामः ।। I. U. S.

25. ननु आद्यमन्त्रस्यैव व्यर्थत्वात् तद्गतेशावास्यापदव्यख्यानपरमुत्तरभाष्य सुतरां अनर्थकं इत्यतो मन्त्रं तावदवतारयति । उपदिष्टमपि इत्यादिना उपनिषद्विच्छिन्नतृष्णत्वमाद्येन मन्त्रेण विद्यत्ते इत्यन्वयः ।। I. U. B. T. V. p. 14

I MANTRA

1. T. N. Mallappa has raised the same objection in his Īśāvāsyopaniṣat-prakash (Kannada) Bangalore, 1954, p. 28
2. Vedānta Deśika considers '*Jagatyām*' as '*lokāntaraṇāmupalakṣaṇam*' – meaning significator for other worlds also.–I. U. V., p. 6
3. S. C. Vasu *Siddhānta Kaumudī* Vol. II. *Sūtra*. No. 2737.
4. Monier Williams. Sanskrit-English Dictionary 1976., p. 1284.
5. M. R. Desai has tried to point out the wrong interpretations of Śaṅkara. Ref. I. U. D. Sushila Prakashan. Kolhapur, p. 40.
6. S. B. E. Vol. I, Motilal Banarasi Dass, Delhi, p. 311.
7. U. L. R. Hindustan, Times Ltd, Delhi, 1942 p. 24.
8. P. U. D., p. 405
9. The Upanishads-Gate way of Knowledge. Ganesh & Co. Pvt. Ltd. Madras, 1960., II Edn. p. 57
10. Dr. B. N. K. Sharma, The Brahma Sūtras and their Principal Commentaries– A Critical Exposition, Bharatiya Vidya Bhavan, Bombay, Vol. I. pp. 400-401.
11. Īśopaniṣad. Ganesh & Co. Pvt. Ltd., Madras, 1971, p. 47
12. I. U. D., p. 29.
13. *Siddhānta Kaumudī*, *Sūtra* No. 2822. *Tattvabodhinī*, commentary on it, of Jñānendra Saraswatī

reads: अर्हे योग्ये कर्तरि गम्यमाने कृत्यतृचो भवन्ति । त्वया कन्या वोढव्या । वहनीया । त्वं कन्यां वोढा । कन्यां वहेरिति कन्योद्वहने योग्यस्त्वमित्यर्थः । ननु अर्हे किमर्थं कृत्यतृचो विधीयन्ते । यावता सामान्येन विहितत्वात् अनर्हेऽपि भविष्यन्तीति चेत् अत्राहुः । अर्हतायां द्योत्यायामप्राप्तो लिङ् विधीयते, तेन तु लिङा बाधा मा भूदिति कृत्यतृचोः विधानम् । न च वासरूपविधिना समीहितसिद्धिः । स्त्र्यधिकाराध्र्वं तदप्रवृत्तेरिति ॥
Moreover, the affix *ṇya* which is enjoined to the root '*vas*' is based on an aphorism "ऋहलोर्ण्यत्" (*Sūtra*. No. 2872), which says that, the affix *ṇyat* comes after a verb that ends with 'ऋ' (long or short) or with a consonant.

14. I. U. D. p. 30
15. Iśāvāsya Vritti., Sahitya Prakashana Samiti, Bangalore III Edn. 1950. p. 5.
16. We have similar authorities showing that both *Cetana* and *Jaḍa prakṛtis* are under the Lord. For example :

    सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
    कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ (*B G*. IX. 7)
    प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
    भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ (*Ibid*. IX. 8)

17. *Bhagavadgītābhāṣya* of Madhva., Chapter VII. 5
18. I. U. C., Chinmaya Publication Trust, Madras, 1977, p. 79.; Monier Willims takes '*tyāga*' in the sense of 'gift or donation'-Sanskrit - English Dictionary, p. 456
19. P. U. R., p. 567
20. P. T. V., Gita Bhavan, Agra, p. 19

21. W. Y. G., E. J. Lazarus & Co., III Edn.,
1957, p. 363.
22. U. A. C., S Chand & Co. Pvt. Ltd., New-Delhi,
I Edn., 1973., p. 7
23. I.U. D., p. 30
24. T. P. U. H., Oxford University Press, Madras,
1949, p. 362
25. E. U. A. Shri Aurobindo Ashram, Pandicherry,
1963. p. 3
26 S. B. E., Vol. I, p. 311
27. I. U. B. A. Ed. by V. G. Apte, Ananda Ashram,
Poona, 1934 pp. 1-2

28. मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ (IX. 4)

29. इहैकस्थं जगत्कृत्स्नं पश्याद्य स चराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ (XI. 7)

30. "ಈ ಜಗತ್ತಿನಲ್ಲಿ ಯಾವಯಾವುದು ಇದೆಯೋ ಅದೆಲ್ಲ ಈಶ್ವರನ ಮನೆ, ಅದ
ಕ್ಕೆಲ್ಲ ಈಶ್ವರನು ಮನೆ, ಈ ಜಗತ್ತನ್ನು ನೀನು ನನ್ನದಲ್ಲವೆಂಬ ಭಾವದಿಂದ
ಅನುಭವಿಸತಕ್ಕದ್ದು. ಮತ್ತು ಇದು ನಿನಗೆ ಈಶ್ವರನಿಂದ ಬಂದ ಪ್ರಸಾದ
ವೆಂದು ಅನುಭವಿಸತಕ್ಕದ್ದು. ಯಾರೊಬ್ಬರ ಒಡವೆಗಾಗಿಯೂ ಆಶೆಪಡ
ಬೇಡ. ಒಡೆವೆಯಾದರೂ ಯಾರದು? (ಈಶ್ವರನದು ಎಂದು ಭಾವ),"
Ishopanishad (Kannada), II Edn, Kavyalaya,
Mysore, 1970, p, 25

31. "ಇದೆಲ್ಲ ಈ ವಿಶ್ವದೊಳಗಿನ ಚಲನಾತ್ಮಕ ಯಚ್ಚಾವತ್ ವಸ್ತುಗಳೆಲ್ಲ ಪರ
ಮಾತ್ಮನ ವಾಸಸ್ಥಾನಗಳು. ಅಂದರೆ ಅಧಿಷ್ಠಾನಗಳು. ಅವನು ಕೊಟ್ಟ
ಪದಾರ್ಥಗಳನ್ನು (ಅವನ ಪ್ರಸಾದವೆಂಬ ಭಾವನೆಯಿಂದ) ಉಪಭೋಗಿಸು,
ತುಸುಮಟ್ಟಿಗಾದರೂ ಪರಧನವನ್ನು ಅಪೇಕ್ಷಿಸಬೇಡ."
Kannada Upanishat-Prakashan, Part I., Dharwar
1926., p. 6

32. Dr. B.N.K. Sharma A History of Dvaita School of Vedānta and Its Literature, Vol.I, Book Sellers' Publishing Co. Bombay, I Edn, 1960., p. 210

II MANTRA

1. Here the word '*eva*' may be read after '*āsthitāh*'; if otherwise performance of the *kamras* becomes direct mean for the attainment of emancipation.

   OR

   This verse also may be read as "kings like Janaka have obtained the knowledge of the Supreme by means ofperformance of *Karmas*:" Cf. कर्मणा सह कर्म कुर्वंत एवेत्यर्थः । कर्मकृत्वैव ततो ज्ञानं प्राप्येति । न तु ज्ञानं विना ।–Madhva's *Gītā–bhāṣya*
2. Ed, by. V. G. Apte, Pune, 1934, p. 1
3. P. U. R., p. 569.
4. I. U. V., p, 28
5. U, L, R., p, 25
6. *Brahma–Sūtra-bhāṣya* of Śaṅkara.
   Edited in Hindi by Swami Hanumandas Shatshastri, Vol. II Chowkhamba Vidya bhavan, Varanasi, 1967., p. 905
7. V, H, Date, Vedanta Explained, Vol, II
   Book Sellers' Publishing Co., Bombay, I Edn, 1959, p. 278
8. See first two lines of Śaṅkara's commentary on this *mantra* :
9. Swami Satcchidanandendra Saraswati, I. U. S. (Kan) Holenarasipur, 1970., pp.10-11, foot-notes. 5 & 2 on respective pages,

10. नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ B. G. XVIII. 7

11. Vādirājatīrtha has refuted the same point in his commentary on the *Īśāvāsyopaniṣad :*
Cf. I. U. B. T. P., p. 9.

12. E. U. A, p. 5

13. I. U. D., p. 41

14. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ *B. G.* II. 47
यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ *Ibid.* XVII. 15
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो हि आचरन् कर्म परमाप्नोति पूरुषः ॥ *Ibid*, III. 19
यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि नो इतराणि ॥
T. U. I. 11. 1

15. Śrī Satyadhyānatīrtha elucidates: "ವೇದಕ್ಕೆ ಫಲೇಚ್ಛೆಯಿಂದ ಕರ್ಮಗಳನ್ನು ಮಾಡಬೇಕೆಂಬ ವಿಷಯದಲ್ಲಿ ತಾತ್ಪರ್ಯವಿಲ್ಲದ್ದರಿಂದ ವೇದಗಳಲ್ಲಿ ಆಯಾ ವರ್ಣಾಶ್ರಮಗಳಿಗೆ ಹೇಳಿದ ಕರ್ಮಗಳನ್ನು ಕ್ಷುದ್ರಫಲೇಚ್ಛೆಯಿಂದ ಮಾಡಕೂಡದು. ಪರಮಾತ್ಮನ ಪ್ರೀತಿಗಾಗಿಯೇ ಮಾಡಬೇಕು. ಹಾಗೆಯೇ ಪರಮಾತ್ಮನ ಪ್ರೀತಿಗೋಸ್ಕರ ಕರ್ಮಗಳನ್ನು ಮಾಡದೇ ಇರಬಾರದು,
Gitā-Sāra-Saṁgraha and Gitā-pratipadāartha-candrikā (Kan) Ed. by V. N. Desikachar. Pub. by M. R. Galagali. Dharwad. 1940. II Edn., p. 95;
Cf. *Bhāgavata Purāṇa :*
वेदोक्तमेव कुर्वाणो निःसङ्गोऽर्पितमीश्वरे ।
नैष्कर्म्यां लभते सिद्धिं रोचनार्था फलश्रुतिः ॥ XI. 3. 46

16. *Śrīmad-Bhagavadgīta* declares that *Brahmajñānins* also perform their daily duties :

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्ग त्यक्त्वात्मशुद्धये ।। V. 11
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ।। IV, 15

17. On this *sūtra* Madhva states : 'ज्ञानी च कर्माणि सदोदितानि कुर्यादकामः सततं भवेत' इति कमठश्रुतौ ज्ञानवतोऽपि विधानात् । केवलं विहितत्वात् ज्ञानिनः कर्म न लीलामात्रमपि त्वकरणे प्रत्यवायश्रुतेश्चेति अर्थप्रतिपादकं सूत्रं पठित्वा तां श्रुतिमुदाहरति नियमाच्चेति । एवं कर्मकरणे त्वयि कर्म न लिप्यते । इतो अन्यथा करणे नरे ज्ञानिन्यपि पापं कर्म न लिप्यत इति नास्तीत्यर्थः ।

18. Dr. B. N. K. Sharma, The Brahma-Sutras and their Principal Commentaries-A Critical Exposition. Vol. III., p. 503

19. In this spirit, Vedas have stressed the same point; तच्चक्षुर्देवहितं शुक्रमुच्चरत । पश्येम शरदः शतम् । जीवेम शरदः शतम् । *Ṛgveda Samhitā*. VII. 65. 16

III MANTRA

1. I. U. D., pp. 48-49

2. a) Ishavasyavritti. (Kan) Sahitya Prakashan Samiti, B' lore, 1950., p. 14

   b) ನಾರಾಯಣರು (ವೇದಾಂತದೇಶಿಕ ಈಶಾವಾಸ್ಯಭಾಷ್ಯದ ಟಿಪ್ಪಣಿಕಾರರು) ಈ ಮಂತ್ರದ ಪ್ರಕಾಶಿಕೆಯ ಅವತರಣಿಕೆಯಲ್ಲಿ, ಶಾಸ್ತ್ರವಿಧಿಯನ್ನು ತ್ಯಜಿಸಿ, ಯಜ್ಞಾದಿಕರ್ಮಗಳನ್ನು ಮಾಡಿದವರೂ, ನಿಷಿದ್ಧಕರ್ಮಗಳನ್ನು ಆಚರಿಸುವವರೂ ಆತ್ಮಘಾತಿಗಳೆಂದು ಹೇಳಿರುವದರಿಂದಲೂ ಆತ್ಮಹನರೆಂದರೆ ಬ್ರಹ್ಮವನ್ನರಿಯದವರೆಂಬುದು ಮಾತ್ರವೇ ಸೂಚಿತವಲ್ಲ; ನಿಷಿದ್ಧಕಾಮ್ಯಕರ್ಮಗಳನ್ನು ಮಾಡುವವರನ್ನೂ ಆತ್ಮಹನರೆನ್ನಬಹುದು,

T. N. Mallappa, Ishavasyopanishatprakasha- (Kan.) Bangalore, 1954., p. 63.

3. "आत्महननं हि नाम यथावस्थितात्मस्वरूपापरिज्ञानम् । देहेन्द्रियादिविलक्षणत्वेन परमात्मनियाम्यत्वेन च तदपरिज्ञानम् । एवं परमात्मदेहत्वेनास्वतन्त्रे जीवे स्वतन्त्रत्वभ्रमः, प्रत्यगात्मदेहादौ प्रत्यगात्मत्वभ्रमश्चोक्तौ भवतः । तथा च देहात्मभ्रमस्यापि शब्दतो लाभात् तस्यैव ब्रह्महत्यादिपातकमूलभूतत्वाच्च तेषां पातकानामपि अर्थत उक्तिर्भवति ।" I. U. V. with *Ācārya-bhāṣya-tāparya* p. 55

4. Jayatīrtha says : "विमुखा हराविति समाख्यया अत्रात्मशब्दो हरिपर इति ।" I. U. B.T.P.,p. 10

5. आत्मानं चेद्विजानीयात् अयमस्मीति पूरुषः ।
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ।।
B. U. IV. 4. 12

6. Dr. Sitanath Goswami, Īśopaniṣad- Pub. by S.P. Bhattacharjee, Calcutta, III Edn. 1975, p. 40

7. E. U. A. p. 5

8. T. P. U. H., p. 362, fn. 2

9. I. U. C., p. 95

10. U. A. C., p. 8

11. Dr. E. Roar's reading is mutually opposite. Cf. T. P. U. R., Nag Publishers, Delhi, 1979, p.6, fn 1

12. 'चक्षोः सूर्यो अजायत'-*Puruṣa-Sūktam* 'न तत्र सूर्यो भाति, न चन्द्रतारकम् । नेमा विद्युतो भान्ति, कुतोऽयमग्निः? ।। तमेव भान्तमनुभाति सर्वम् । तस्य भासा सर्वमिदं विभाति ।। -*Śvet. Up.* VI. 14

13. H. I. P., Vol. II Bilvakunj Publishing House, Poona, 1927, p. 170

14. *Bhāgavaat-tātparya.*, Chapter X *(uttarārdha)* 9th *Adhyāya*, 24 & 25 *ślokas*.

IV MANTRA

1. Jayatīrtha hints : एवं निवृत्तकर्मणा विशुद्धाशयस्य ऐहिकामुष्मिकाशेषविषयेभ्यो व्यावृत्तस्य ईश्वरतत्त्वबुभुत्सावत: कोऽसावात्मा यद्विपरीतोपासनमसुर्यंल्लोकप्राप्तिसाधनं स्यादित्यपेक्षायां परमात्मतत्त्वोपदेश: क्रियते अनेजदित्यादिना ॥

   I. U. B. T. P., p. 11

2. Brahmānanda opines : '*Svataścalanavarjitam*'– *Īśāvāsya Rahasya.*, Ed. by V. G. Apte, Pune, 1934. p. 8., This rendering seems to be more ambiguous for it takes off the omnipotence of the Lord i. e. the Lord would mean here as 'He cannot Himself move' or 'He is devoid of His own movement.' And the modern scholars like R. E. Roar, Aurobindo, R. E. Hume, S. Radhakrishnan have translated '*anejat*' as unmoving' or motionless' or 'not-moving'.

3. K. U, I. 3. 15.
4. Mn. U., I. 5
5. Kv. U., 6
6. *Rāmapūrvatāpini*. 23
7. B. G., XI. 16
8. Ibid, XI, 38
9. S. U., I. 9
10. S. B. H., Vol. XXII, part. I, p. 42
11. I. U. D., p. 54
12. S. B. H., Vol, XXII, part I, p, 42

13. Jayatīrtha says : न च सोपाधिकत्वेन व्यवस्था । मुख्यार्थसम्भवे अमुख्यार्थायोगात् । स्वप्रधाने ब्रह्मणि वेदान्तानां तात्पर्यादत्र स्वरूपकथनमात्रेण वाक्यपरिसमाप्तिः ।

I, U. B, T, P., p, 12

14. Vedānta Deśika merely says '*anejat akampamānam*' and does not go in detail to think 'why is It *akampamāna*?'

15. S, B. H., Vol. XXII, part. I, pp, 41–42; To quote Anantācārya's original words :
एजृ कम्पने न एजतीत्यनेजत् अकम्पमानो अभयमचलदिति केचित् । तथात्वे न मनसो जवीयः इत्युत्तरविरोधोऽज्वरोऽमृतोऽभयो ब्रह्मेति श्रुतेश्च ॥ Ref : I. U. B. A., p. 3

16. Vedānta Deśika also says similarly : एकं प्रधानभूतं स्वाधीनस्वसमानद्वितीयरहितं वा । He is One because He is Transcendent or That which has no second being outside within His controlling power or equal to Him,

17. S. B. H., Vol. XXII., part I, p. 42

18. a) John Woodroffe here beautifully states: "The devas that is shining Ones, the deities presiding over the senses, do not get it, that is do not get this Brahman, on account of their Rājasik and Tāmasik impurity." Ref : Ishopanishad, Ganesh & Co (Pvt) Ltd, Madras, 1971, p. 55
b) The B. G. also speaks : No one can know Him or has fully known Him :

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ VII. 26

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
नहि ते भगवन्व्यक्तिं विदुर्देवा न दानवा: ।। X. 14

19. S. B. H. Vol. I. p. 5
20. "*Loke sarvamāvṛtya tiṣṭhati*" ....B. G., XIII. '4
21. P. U. D., p. 190
22. I. U. C., p. 104
23. G. B. Joshi, Sanskrit–Kannada Dictionary-Arun Prakashan, Hubli, 1965, p. 56, &
Monier Williams, Sanskrit–English Dictionary Motilal Banarasi Dass, Delhi, 1976, p. 47
24. V. V. Bhide, Sanskrit-English Dictionary, Chitra Shala Press. Poona, I Edn. 1926, p. 572.
25. S. B. H., Vol. I, p. 6
26. Raghunāthatīrtha says : 'तेषां भगवदर्पणं नाम तत्कृतत्वेन अनुसन्धानमिति ज्ञातव्यम् ।' Cf. I.U.B.T.V., p. 27
27. S. B. H., Vol. XXII. part. I, p. 43.

V MANTRA

1. So too, Raghunāthatīrtha hints : ननु तदेजतीत्याद्युत्तरभाष्य व्यर्थम् । नच श्रौतपदानुवादेन व्याख्यानार्थमिति वाच्यम् । अप्रतीत्यन्यथाप्रतीतिरूपव्याख्यानबीजाभावेन तदयोगात् ।।
I. U. B. T. V., p. 28
2. S. B. H., Vol. I. p. 6
3. K. V. Abhyankar, A Dictionary of Sanskrit Grammar, Oriental Institute, Baroda, 2nd Edn, 1977, p. 47
4. "असीनो दूरं व्रजति शयानो याति सर्वत:" *K. U*, I. 2. 21
5. a) 'अन्तर्बहिश्च तत्सर्वं व्याप्य नारायण: स्थित:' ।
Nārāyaṇa Upaniṣad. 1
b) बहिरन्तश्च भूतानमचरं चरमेव च ।
सूक्ष्मत्वादविज्ञेयं दूरस्थं चान्तिके च तत् ।। *B.G.* XIII. 16

VI & VII MANTRAS

1. S. B. H., Vol. I., p. 7
2. A. C. Bhaktivedanta Swami Prabhupada, Śrī Īśopaniṣad. The Bhaktivedanta Book Trust, New York, 1976, 9th Edn., pp. 33-34.
3. Raghunāthatīrtha says : न च यस्त्वतिमन्त्रस्य ज्ञान-सामान्यपरत्वे तत्साक्षात्कारो मोक्षसाधनमिति अतीतग्रन्थेनोक्त-मित्यग्रिमटीकाविरोध इति वाच्यम् । अत्रोक्तपरोक्षज्ञानस्य अपरोक्षज्ञानद्वारा मोक्षसाधनत्वेन साक्षात्कारस्यापि मोक्षसाधनत्व-मुक्तप्रायमित्यभिप्रायेण वा यस्मिन्निति मन्त्रे विजानत इत्यनेन साक्षात्कारस्य उक्त्वाभिप्रायेण वा अग्रिमग्रन्थप्रवृत्त्युपपत्तेरिति ॥
   I. U. B. T. V., p. 31
4. Refer : i) I. U. D., p. 58
   ii) V. V. Bhide, Sanskrit-English Dictionary. p. 432.
5. a) ततश्च परमेश्वरस्य सर्वभूताश्रयत्वादिज्ञानात् भयाभाव: । भयाभावात् नात्मगोपनेच्छेति सुगम: साध्यसाधनभाव: ।
   I. U. B. T. V., p. 32
   b) K. U., IV. 5 & 12
   c) B. U., IV. 4, 15
6. I. U. B. T. V.. p. 33; & Cf. I. U. K., Ed. by. B. R. Avadhani, Dvaita Siddhanta Karyalaya, Pune, p.8
7. Similarly the*Brahmasūtra* speaks: 'अनियम: सर्वेषा-मविरोधात् शब्दानुमानाभ्याम् ।' (III. 3. 32)
8. "अयोग्यानां ज्ञानस्यैव उत्पत्यनुपपत्ते:"
   Madhva's ***Nyāyavivaraṇam***.
9. a) सर्वेषु भूतेषु एतमेव ब्रह्मेत्याचक्षते-*Aitareya Āraṇyaka*

III. 2. 3, quoted in the B. S. B. D., Govt. Press, Madras, 1900, Vol. I, p. 159
b) Cf. B. G:

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ VI. 29

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ VI 30

VIII MANTRA

1. P. U. R., p. 573
2. P. U. D., p. 148
3. T. P. U. R., p. 8
4. T. P. U. H, p. 363
5. E. U. A., p. 9
6. I. U. D., p. 65
7. a) स विश्वकृद् विश्वविदात्मयोनिः कालकारो गुणी सर्वविद्
य प्रधानक्षेत्रज्ञपतिः गुणेशः संसारबन्धमोक्षस्थितिबन्धहेतुः ॥
S. U. VI, 16

   b) वासुदेवात्परः को नु ब्रह्मशब्दोदितो भवेत् ।
   स हि सर्वगुणैः पूर्णः तदन्ये तूपचारतः ॥
   B. S. B. D., p. 159.
8. I. U. B. U., p. 3
9. I. U, B. A., p. 5
10. a) Cf. Mahīdhara's commentary on this *mantra*.
    b) Vedānta Deśika too, says: सः सर्वभूतान्तरात्मभूत-ब्रह्मदर्शी पर्यगात् पर्यगच्छत् प्राप्नुयादित्यर्थः ॥
    I. U. V., p. 175

11. "ಸ:– ಕರ್ತೃಪದ ಶುಕ್ರಂ– ಕರ್ಮಪದ, ಪರ್ಯಗಾತ್–ಕ್ರಿಯಾಪದ"
Ref : Iśāvāsyavritti (Kan) Sahitya Prakashan Samiti, Bangalore, III Edn, 1950, p. 28

12. W. Y. G., p. 365

13. I. U. D., p. 66

14. S. B. H., Vol. I. pp. 154–155

15. S. C. Vasu, B. U. 1933, pp. 155–156

16. M. R. Desai, here points out the opinion of Rajwade– "Here Śaṅkara wants to throw the blame of creation on the Prajāpatis and leave the 'advaitabrahma free from all blame."– I. U. D., p. 66

17. a) ज्ञानिनः शोकाद्यभावे युक्तित्वेन स पर्यगादिति विष्णुप्राप्तिरुक्ता । I. U. B. T. P., p. 16

b) Rāghavendratīrtha says : स ज्ञानी पर्यगात् प्राप्तोऽभूत् ब्रह्मेति शेषः ॥ I. U. K., p. 8

18. Raghunāthatīrtha explains : अनेन शुच्शब्दे कर्मण्युपपदे रहत्याग इत्यस्मात् बाहुलके डप्रत्यये टिलोपे उपपदान्तस्य कुत्वे शुक्रमिति सिद्ध्यति इत्युक्तं भवति । एतेन शुक्रं रोचिष्मत् दीप्तिमदित्यपव्याख्यानमपहसितं वेदितव्यम् ॥

I. U. B. T. V., p. 36

19. a) तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ॥ K. U., V. 8

b) तदेव शुक्रं तद् ब्रह्म ॥ S. U., IV. 2

c) अथ अन्यत्राप्युक्तं निद्रेवान्तर्हितेन्द्रियः शुद्धितमया धिया स्वप्न इव यः पश्यतीन्द्रियबिलेऽविवशः प्रणवाख्यं प्रणेतारं भारूपं विगतनिद्रं विजरं विमृत्युं विशोकं च सोऽपि प्रणवाख्यः प्रणेता भारूपो विगतनिद्रो विजरो विमृत्युः विशोको भवति ॥ M. U., VI, 25

20. Śaṅkara also, in the same way explains '*akāyam*' as 'devoid of subtle body.' Vedānta Deśika renders the same word as 'अकायं सर्वशरीरकमपि कर्मकृतशरीररहितम्' i. e. "though having all as His body, yet free from any *kārmic* body." Here Vedānta Deśika tries to bring out *Śarīra-Śarīrī-bhāva*.

21. Jayatīrtha says : 'व्रण संचूर्णन' इत्यतः स्तोको व्रण. कालेन अस्तोकं नित्यं, गुणैरस्तोकं पूर्णमिति ॥
I. U. B. T. P., p. 16

22. "*Vraṇa gātravicūrṇane*" "*S. Kaumudī*. *Sutra* No. 2574, *Curādi* root No, 391.

23. Monier Williams, Sanskrit-English Dictionary. p. 1042

24. Vādirājatīrtha says : तस्य हरेः शोकरहितत्वेन तं प्राप्तस्य मुक्तस्यापि शोकराहित्यघटनाय सारूप्यादिलक्षणां तद्गतिमित्युक्तम् ॥ I U. B. T. P., p. 16

25. Jayatīrtha says : अतः कथमशरीरत्वमित्याशङ्कापरिहाराय उक्तस्य कविरित्यादेः व्याख्यानम् ॥ I.U.B.T.P., p. 17 & Anantācārya asserts : कायादिरहितोऽपि परमात्मा जगत्सर्जनादि करोति अचिन्त्यशक्तित्वादित्यत आह कविरिति ॥ I. U. A., p. 6

26. Monier Williams, Sanskrit -English Dictionary. p. 232

27. a) Ibid.
b) G. B. Joshi, Sanskrit- Kannada Dictionary, Arun Prakashan, Hubli, 1965, p. 191,

28. अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशम्भुवम् ॥
Mahānārāyaṇa Up. IX. 1

29. Anantācārya renders : ज्ञानस्वरूप: परिभू: परिभवति सर्वं वशीकरोतीति परिभू: ॥ I. U. A., p. 6

30. Satyasandhatīrtha says : 'स्वयमेव भवतीति स्वयम्भू:'– Shri K G. Kalakoti, *Śrīviṣṇusahasranāma-bhāṣya*, Tiruchirapalli, 1972, p. 7

31. Uvata in his commentary on this *mantra*, similarly says : आत्मोपासनायुक्तस्य फलमाह–यश्च कवि: क्रान्तदर्शन: .... । It means, the worshipper, having meditated upon Brahman, becomes '*kavi*' etc.

32. S. B. H., Vol. XXII, Part, I. p. 50; Cf. Anantācārya's original statement : कविरित्युत्तरार्धमुपासितु: फलकथनपरमिति केचित् व्याचक्षते तत्प्रक्रमभङ्गादुपेक्ष्यम् ॥ I. U. A., p. 6

33. Swami Chinmayananda uses 'याथातथ्यत:' as 'यथातथ्यत:' (Ref : I. U. C., pp. 114–115). This alteration is baseless, and unnecessary.

34. Jayatīrtha says : तदनेन शाश्वतीभ्य: समाभ्य: इति सप्तम्यर्थे व्याख्यातं भवति । अनाद्यनन्तसंवत्सरेषु याथार्थ्येन वर्तमानानपीत्यर्थ: ॥ I. U. B.T.P., p. 17 and–Anantācārya similarly says : ज्ञानी यं पर्येति स आत्मा शाश्वतीभ्य: समाभ्य: शाश्वतीषु समासु विभक्तिव्यत्यय: ॥ I. U. A. p. 4

35. Dr. B. N. K. Sharma– A History of the Dvaita School of Vedānta and Its Literature, Vol. I. I Edn, p. 210

36. *Īśāvāsyopaniṣad–rahasyavivṛtti*. Ananda Ashram, Pune, 1934, p. 10

37. I. U. A., p. 6
38. P. U. R., p. 573
39. T. P. U. R., p. 8.
40. E. U. A, p. 9
41. T. P. U. H., p. 363.
42. Surprisingly enough, the reality of the things created by Lord is agreed by Swami Satcchidanandendra Saraswati. He says : "ಕರ್ಮಗಳು ಸತ್ಯವಾಗಿರುವವು ಎಂದರೆ ಅವುಗಳ ಫಲವು ಅವಶ್ಯವಾಗಿ ಆಗಿಯೇ ತೀರುತ್ತದೆ ಎಂದರ್ಥ."

    I. U. S. (Kan). Holenarasipur, 1965, p. 26. fn. 5
43, ದ್ವೈತಪರವಾದ ಅರ್ಥವನ್ನು ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು ತಮ್ಮ ಮಾತಿನಲ್ಲಿ ಸ್ವಲ್ಪವೂ ಹೇಳದೇ ಮಹಾಪುರಾಣವೇ ಮೊದಲಾದ ಆಧಾರಗಳಿಂದ ಈ ಉಪನಿಷತ್ತಿನ ಮಂತ್ರಗಳಿಗೆ ಭಾಷ್ಯವನ್ನು ಬರೆದಿದ್ದಾರೆ ಎಂಬುದು ಈ ಮಂತ್ರದ ಭಾಷ್ಯದಿಂದಲೂ ಮತ್ತೇ ವ್ಯಕ್ತವಾಗುವದು. T. N. Mallappa, Ishavasyopanishad-prakasha (Kan). Bangalore, 1954, p. 130

IX, X & XI MANTRAS

1. Rāghavendratīrtha says : विजानतो अनुपश्यतः इत्यत्र यथावत्परमात्मज्ञानं मुक्तिहेतुरित्युक्तम् । तद्ज्ञानं मिथ्याज्ञाननिन्दामुचितमेव मुक्तिहेतुः न केवलमित्याह–अन्धं तम इत्यादिमन्त्रत्रयेण ॥ I. U. K., p. 9
2. a) S. C. Vasu, *Bṛhadāraṇyaka Upaniṣad*, 1933, Allahabad, pp. 104–105

    b) P. U. R., p. 172.
3, I, U. D., p. 69
4. Ānandabhaṭṭopādhyāya says: "*vidyayā vedantajñānena amṛtam devatātmabhāvamaśnute vyāpnoti*",

Īśāvāsyopaniṣad-bhāysa. V. G. Apte. Pune, p. 7; Here the author himself has failed to bring out the clear picture of the word '*vidyā*'. He should have to treat it either '*devatājñāna*' as Śaṅkara holds, or *Brahmajñāna*, and their respective fruits as '*devalokaprāpti*' or 'oneness with the Brahman'. Author here, takes '*vidyā*' as '*vedāntajñāna*' (i. e. knowledge of the Brahman) and states its fruit as 'attaining oneness with the gods' as Śaṅkara holds. *Kārya* and *kāraṇa* are mutually opposite. Hence his is an incorrect view.

5. Swami Vidyanandagiri says : अमरत्व भी कई प्रकार है। यथा ससारबन्धन से मुक्त हुये को अमर कहते हैं देवता को अमर कहते हैं। एवं हरिश्चन्द्र के समान अचलकीर्तिवाले को भी अमर कहते हैं। इन्द्रादिदेवों की उपासनारूप विद्या से मुक्ति तो सम्भव हि नही है। अखण्ड अचलकीर्ति भी सम्भव नही, परिशेषत: देवात्मभाव को प्राप्तहोना ही अमरत्व है। क्यों कि स्वर्गादिलोक मे निवास करने वाले देवों को अमर कहते ही है। ऐसे अमरत्व को ही देवोपासना से सहानुष्ठान-करनेवाले प्राप्तकरते हैं ॥
   Ref : *Īśāvāsya-pravacana-sudhā* (Hindi). Kailasa Ashrama, Hrishikesh, 1971, pp. 170-171.
6. I. U. B. U., p. 4
7. Śaṅkarānanda-*Īśāvasyopaniṣadbhāṣya*. Ananda Ashram, Pune, p. 4
8. Cf. कामात्मान: स्वर्गपरा: जन्मकर्मफलप्रदाम् ।
   क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
   Bhagavadgītā II. 43

9. a) Vedānta Deśika in his commentary on "अचारदर्शनात्" (B. S. III. 4. 3) quotes a statement from *Viṣṇu Purāṇa* "इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः, and says that 'performance of *karmas* gives rise to knowledge; and those who have obtained knowledge. *karmācaraṇa* is essential"; & Cf.

ज्ञानात् पूर्वाणि कर्माणि शुभानि ज्ञानसिद्धये ।
अकाम्यानि निषिद्धानि ज्ञानरोधाय मुक्तये ॥

Madhva's *Anuvyākhyāna* III. 4. 12

b) Similarly Madhva in his *Brahma-sūtra-bhāṣya* (III. 1. 7) quotes the authority :

कर्मणा ज्ञानमातनोति ज्ञानेन अमृती भवति ।
अथामृतानि कर्माणि यत एनममृत नयन्ति ॥

10. Śaṅkara in his B. U. bh. (4. 4. 22) also, necessiates the performance of actions for the dawn of knowledge of Brahman :–
एवं काम्यवर्जितं नित्यं कर्मजातं सर्वम् आत्मज्ञानोत्पत्तिद्वारेण मोक्षसाधनत्वं प्रतिपद्यते ॥

11. I. U. C., p. 122

12. Ramesh Chandra Sundarji Batia–Īśāvāsyopaniṣad–A New Interpretation, JGJRI, Allahabad, 1961–62. Vol. XVIII. p. 105

13. Vedānta Deśika says : विद्याङ्गतया चोदितकर्मणा मृत्युं ज्ञानसंकोचरूपमृतिहेतुं प्राक्तनं कर्म तीर्त्वा... ॥ I.U.V., p. 135

14. "Selfless dedicated work prepares one for contemplation"– I. U. C., p. 127

15. *Nārāyaṇopaniṣad* XII. 14

16. To quote: "Here both *Vidyā* and *Avidyā* are used in their strictly etymological and grammatical meaning. *Vidyā* as knowledge -worth knowing and *avidyā* as *non-vidyā* or knowledge-not worth knowing." Ref : I. U. D., p. 75

17. This ninth *mantra* is identical with *B.U.* IV.4.10. which also declares the same subject-matter.

18. I. U. D. p. 75

19. S. K. Belvalkar & R. D. Rande- H. I. P. Vol. II p. 172

20. a) *Avidyā* as 'wrong knowledge' in *Yoga Sūtra* I. 24, Ref : C. V. Shankar Rau-A Glossary of Philosophical terms, Venkateshwar Oriental Institute, Tirupati, 1941. p. 15
b) "*Avidyā-mithyā-jñānam vidyā-virodhinī, ayathārtha-buddhih*". Ref : *Śabdakalpadruma*-Vol.I, p. 131

21. I. U. C., p. 123

22. Raghunāthatīrtha says : अन्यथाज्ञानवाचिका विद्या-शब्दस्य तन्निन्दायां जहल्लक्षणेत्याह - अन्यथाज्ञाननिन्दया चेति यावदिति । I. U. B. T. V., p. 49

23. I. U. B. A., pp-6-7

24. a) S. B. H., Vol XXII, part I, p. 54
b) Madhva's view of *Vidyā* and *Avidyā* is also conveyed by the *Brahmasūtra* "*ātmeti tūpagacchanti grāhayanti ca*" (IV. I. 3)

25. S, B. H. Vol. I, Introduction, p. iii.

XII, XIII & XIV MANTRAS

1. B. D. Basu translates this *mantra* as : "Of these two, the Creator and Destroyer by (a knowledge of) the Destroyer alone death is overcome.... .... obtains liberation." (S. B. H. Vol. I, p. 12). A keen observation of this translation gets out the phrase 'destroyer alone' for it degrades the Supremacy of the Lord, who is eternally full of all auspicious qualities. Moreover, there is no such word in the *mantra* as '*vināśena eva*' to render 'by (a knowledge of)destroyer alone'. Hence his is the wrong rendering in this connection.

2. In accordance with this, Swami Satcchidanandendra Saraswati suggests that '*tīrtvā sambhūtyā*' should read as '*tīrtvā asmbhūtyā*'. Ref : I.U.S. (Kan. Edn.) Holenarasipur, 1975, p. 40, fn. 2

3. I. U. D., p. 96
4. I. U. C., p. 136
5. Jayamangalacharya says : प्रकृतिलयान्तमित्यनेन सर्वोत्कृष्टमन्तिमं फलं प्रकृतिलय इत्यर्थंप्रतीतेः ॥ *Īśāvāsyopaniṣad.* - Swami Kashikananda Trust, Varanasi, p. 202

6. a) अयोग्यमिच्छन् पुरुषः पतत्येव न संशयः ।
तस्माद्योग्यानुसारेण सेव्यो विष्णुः सदैवहि ॥

Madhva's Mbh. T. N. I. 97

b) Cf. 'न सामान्यदर्शनमात्रेण मुक्तिः । यथा मृत्युमात्रात् । न हि लोकापत्तिमात्रं मुक्तिः । सामान्यदर्शनाल्लोका मुक्तियोग्यात्मदर्शनात् ॥ इति नारायणतन्त्रे ॥ मुच्यते नात्र सन्देहो

दृष्ट्या तु स्वात्मयोग्यया । इति च । दर्शनेनात्मयोग्येन मुक्ति-
र्नान्येन केन चित् ।। इति चाध्यात्मे ।।

Madhva's B. S. B, III. 3. 53

c) Cf. मुक्त्यर्थमात्मयोग्यं हि कार्यमेव हि उपासनम् ।
नृसिंहादिकमन्यच्च दुरितादिनिवृत्तये ।
उपासते यथायोग्यं न वा फलविभेदतः ।। इति ब्रह्मतर्के ।।

Ibid. III, 3. 61

7. Iśāvāsyopaniṣadbhāṣya, Ananda Ashrama, Pune, 1934, p. 7
8. S. B. H., Vol. XXII, part. I, p. 5
9. "*Samastasya jagatah sambhavaikahetum ca param brahma*". The author, at the same time differs to interpret '*vināśa*' as– "*vināśam ca vināśī ca śarīram*" –I. U. B. U. p. 4. Infact, the author should have to interpret '*vināśam*' as '*vināśahetum*' as referring to the former one.
10. T. P, U. H., p. 364

XV MANTRA

1. Jayatīrtha states : एवं प्राप्ताधिकारं शिष्यं प्रति परमात्मस्वरूपं निरूप्य तत्साक्षात्कारो मोक्षसाधनमित्यतीतग्रन्थेनोक्तम् । स चेश्वरसाक्षात्कारो न श्रवणादिमात्रेण भवति । नापि मोक्षः साक्षात्कारमात्रेण । किन्तु भगवत्प्रसादादेव इत्यतो अनुष्ठितश्रवणादिकेनापि साक्षात्कारार्थं प्राप्तसाक्षात्कारेणापि च यथा भगवत्प्रार्थनं कार्यं तत्प्रकारदर्शनार्थो हिरण्मयेन पात्रेणेत्याद्युत्तरो ग्रन्थः ।। I. U. B. T. P., p. 23
2. Govindagopal Mukhopadhyaya – Studies in the Upanishads, Sanskrit College, Calcutta, 1960, p. 184

3. Dr. R. Sundaraji Batia-Īśāvāsyopaniṣad-A New Interpretation. JGJRI, Allahabad, 1961-62. Vol. 18, p. 93

4. माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः ।
स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चान्यथा ।।
Mbh. T. P. of Madhva, I. 86

5. I. U. C., p. 141

6. "*Jagataḥ poṣaṇāt pūṣā raviḥ*", (Śāṅkara-bhāṣya), 16th *manıra*

7. "*Satyaśabdo atra jīvaparaḥ*" I. U. V., p 153

8. "*Satyam cānṛtam ca satyamabhavat*" as it occurs in the *Brahmā Vallī* of the T. U., it becomes clear that the subject matter discussed with therein, is nothing but Brahman as 'Blissful'. Similarly "*atha nāmadheyam satyasya satyamiti prāṇā vai satyam teṣāmeṣa satyam*" (B.U., II. 3. 6) describes the method of contemplation upon Brahman, and He is described as the Truth of Truth etc. And, thus, these statements do not support the the view of Vedānta Deśika at all.

9. "*Hiraṇmayena pātreṇa apihitam rāgātmakatayā hiraṇmayasadṛśena rajomayena pātreṇa* I.U.V.

10. The word '*hiraṇya*' which is similar to '*hiraṇmayena*', spaciously occurs in the *Yajurveda* : हिरण्मयं पुरुषम् ... (V. 2. 7. 5); हिरण्यपात्रं मधोः पूर्णम्... (V. 7. 1. 5); हिरण्यपाणिमूतये........ (I. 4. 25. 1); etc.

11. In the *Ṛgveda*, we have : हिरण्यदन्तं शुचिवर्णम्......... (V. 2. 3.); हिरण्यपाणि सविता विचर्षणिः .... (I. 35. 9); हिरण्यरूपः स हिरण्यसदृक् ...... (II. 35. 10); etc.

12. In the *upaniṣads* like B. U: हिरण्मय: पुरुष: एकहंस:... (IV. 3.11); हिरण्मयेन पात्रेण..... (V. 15. 1); Mu. U: हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् (II. 2. 10); T. U: मनोमयो अमृतो हिरण्मय: (I. 6. 1.); M. U: रुग्मवर्णं कर्तारमीशं पुरुषम् (VI. 18). In these statements the word '*hiranmaya*' is never understood as 'full of rāga-passion. Thus Vedānta Deśika takes this *mantra* to a bathetic anticlimax.

13. The commentator Jayamangalacharya has examined the view of Vedānta Deśika in the work called '*Īśāvāsysopaniṣad*'- Swami Kashikananda Trust, Varanasi, pp. 213-215

14. Rāghavendratīrtha says : हिरण्यमिव हिरण्मयं ज्योतिर्मयम्, पिबति रसान् त्रायते जगत् इति च पात्रम् । (I. U. K.)

XVI MANTRA

1. a) U. L. R., p. 30

   b) Swami Chinmayananda also refers it as the prayer of the God Sun. Ref : I. U. C., p 139

2. "तद्यत् तत् सत्यमसौ स आदित्यो....सत्यात्मानमात्मन: प्राप्तिद्वारं याचते ॥

3. a) Though the root '*ṛṣa*'- is popular in the sense of 'to go' or 'to approach', yet it is found in the sense of 'to know'.- Cf. commentary on *Uṇ*. IV. 119, *ṛṣati jñānena saṁsārapāram* (p. 226); '*ṛṣu*' knowing (p. 227) - Sanskrit-English Dictionary, Motilal Banarasi Dass, 1976.

b) Anantācārya also in his commentary on the I. U. has referred the root '*ṛṣa*' in the sense of 'to know' (ऋष ज्ञाने) I. U. B. A., p. 10.

4. Jayatīrtha states : एकशब्दस्य प्रधानवाचकत्वादृष ज्ञान इत्यतश्च प्रधानज्ञानरूपत्वत एकर्षिरित्युक्तम् ।

I. U. B T. P.. p. 24

5. Vidyāmānyatīrtha– *Daśaprakaraṇas* of Madhva, Palimaru Math, Udipi, 1969, Vol. I, p. 19

6. न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।। K. U.; V. 15

The above statement of the K. U. occurs in the Mu. U. (II. 2. 11) and in the S. U (VI. 14), with no change.

7. I. U. B. T. V., p. 54. Also Vādirājatīrtha says : अत्र निरुक्तत्वात् इकारलोपः । अन्यथा सूरियः इति स्यादिति ज्ञेयः । I. U. B. T. P., p. 24

8. Raghunāthatīrtha says : तत्त्वप्रदीपे अहं तत्तेजोरश्मीन् नारायणमित्येतव्द्याख्यानावसरे रतिः शंचमितस्येति रश्मिर्जीव इति व्याख्यातत्वेन जीववाचकस्य रश्मिशब्दस्य तत्स्वरूपज्ञाने लक्षणामभिप्रेत्येदं व्याख्यानमिति द्रष्टव्यम् । तेजः शब्दस्य व्याख्यानं बाह्यज्ञानमिति । वृत्तिरूप ज्ञानमित्यर्थः । इदं च अन्तःकरणस्य तैजसत्वेन तत्परिणामरूपवृत्तेः अपि तेजः शब्दवाच्यत्वात् । एव तेजः प्रातिभाख्यं बाह्यं चेति द्विधा मतमितिप्रमाणानुसाराच्च उपपद्यत इति भावः ।।

I. U. B. T. V., p. 58

9. a) S. B, H., Vol. I, III Edn., p. 14

b) Anantācārya similarly says : मदीयान् रश्मीन् प्रकाशयन् व्यूह् तेजः समूह् च स्वरूप बाह्यं च मदीयं ज्ञान विस्तारयेत्यर्थः ॥ I. U. B. U. p. 10

10. भक्त्या ज्ञानं ततो भक्तिः ततो दृष्टिस्ततश्च सा ।
ततो मुक्तिस्ततो भक्तिः सैव स्यात् सुखरूपिणी ॥
Madhva's *Anuvyākhyāna*. III. 4. 32

11. Rāghavendratīrtha in his I. U. K. introduces : सर्वजीवोत्तममुख्यवायुरूपप्रतीकस्थित्यादिज्ञानमावश्यकमिति भावेन तत् स्थित्यादिकमाह य इति ॥

12. Swami Satcchidanandendra Saraswati - I. U. S. (English Edn.) Holenarasipur, 1972, p. 34, fn. 1

13. a) य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरः य आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ B. U. III. 7. 9.
b) अहं विश्वं भुवनमभ्यभवाम् ॥ T. U., III, 10. 6

14. R. C. Zaehner - Hinduism., Oxford University Press, London. II Edn., 1966, p. 90

15. S. B. H., Vol. XXII, part I, p. 66

16. S. B. H., Vol. I, III Edn. Introduction, pp. ii-iii

XVII MANTRA

1. ननु परमेश्वरस्य यत्कल्याणरूपत्वमुक्तं यच्च सोऽहमस्मीति जीवान्तर्गतस्य नित्यास्तित्वमुक्तं तन्नयुक्तम् । देहनाशस्य प्रत्यक्षादिसिद्धतया तदन्तर्गतस्य जीवस्येव मरणाद्यवश्यंभावात् इत्याशंकां कैमुत्येनाह वायुरिति ॥ (I. U. K)

2. a) See I. U. S on 4th *mantra*.
b) Aurobindo says: "Vāyu is called elsewhere

Mātariśvan, the Life Energy in the Universe." E. U. A., p. 15, fn. 1

3. S. B. H., Vol. I, pp. 16-17
4. I. U. D., p. 116
5. Ibid.
6. S. B. H., Vol. I, p. 17
7. Cf Swami Satcchidanandendra Saraswati–I.U.S. (English End.) Holenarasipur, 1972, p. 35
8. S. B. E., Vol. I, p. 313
9. W. Ẏ. G., p. 367
10. U. L. R., p. 34
11. Ānandabhaṭṭopādhyāya – *Īśāvāsyopaniṣadbhāṣya*, p. 10
12. I U. B. U., p, 5
13. I. U. B. T. V., p. 63
14. Raghunāthatīrtha clarifies : वायुरनिलममृतमित्येतानि पदानि समानाधिकरणानि प्रथमां विभक्तिमादायैकविभक्तिकानि इत्यर्थः ॥ Ibid., p, 61
15. P. U. R., p. 577
16. Rāghavendratīrtha, in his I. U. K. edifies : ओतत्वादिगुणयुक्ततया ॐ इत्युच्यमानः ॥
17. I. U. V., pp. 195-196
18. S. B. H,. Vol. XXII, part I. p. 68
19. S. B. H., Vol. I., p. 17

XVIII MANTRA

1. "ಬರಿಯ ಕರ್ಮವನ್ನು ಮಾಡಿದವರು ಹೋಗುವ ಮಾರ್ಗಕ್ಕೆ ದಕ್ಷಿಣಮಾರ್ಗ ಅಥವಾ ಧೂಮಮಾರ್ಗವೆಂದು ಹೆಸರು.
   I. U. S., Holenarasipur, 1965, p. 48, fn. 1

2. Vedānta Deśika takes '*vayunam*' as 'knowledge': विश्वानि वयुनानि–सर्वाणि ज्ञानानि । "माया वयुनं ज्ञानम्" इति नैघण्टुकाः ॥ I. U. V., p. 204
3. Vedānta Deśika too, translates in the same manner. Ibid. p. 221
4. I. U. D., pp. 123–124
5. The word '*vayunam*' as 'knowledge' is also understood in the following references :
   a) Monier Williams, Sanskrit-English Dictionary p. 920
   b) V. V. Bhide, Sanskrit–English Dictionary, Poona, 1926, p. 952
   c) G. B. Joshi, Sanskrit–Kannada Dictionary, p. 663
6. a) 'तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्यते' (छा. उप. ६. १४. २) इति तदवधेः । तु शब्दः स्मृतिद्योतकः । "यदनारब्धपापं स्यात्तद्विनश्यति निश्चयात् । पश्यतो ब्रह्म निर्द्वन्द्वं हीनं च ब्रह्म पश्यतः । द्विषतो वा भवेत् पुण्यनाशो नास्त्यत्र संशयः ॥ तस्यापि आरब्धकार्यस्य न विनाशोऽस्ति कुत्र चित् । आरब्धयोश्च नाशः स्यादल्पयोः पुण्यपापयोः ॥ इति नारायणतन्त्रे ॥ Madhva's B. S. B. IV. 1. 15

   Jagannātha Yati, in his B. S. B. D, clarifies the meaning of the statement of the *Chāndogya Upaniṣad*, quoted in the above passage :–
   ननु ज्ञानानन्तरं प्रारब्धप्रतिबन्धक सद्भावः कुतः कल्प्यत इत्यतः तदुत्तरत्वेन तदवधेरित्यंशं श्रुत्युपलक्षकतया व्याचष्टे तस्येति ॥ इतीत्यनन्तरं श्रवणादिति शेषः । तदवधेरिति भावप्रधानः । तदिति भिन्नं पदं समस्तं च श्रुतिस्थपरामर्शकोऽयम् । तथा

च तस्य मोक्षस्य तदवधित्वस्य प्रारब्धकर्मनिवृत्त्यवधिकत्वस्य 'तस्य' इत्यादौ श्रवणादित्यर्थः। तथा च ज्ञानोत्तरमपि कर्मसद्भावो ज्ञायत इति वाक्यशेषः। 'तस्य' अपरोक्षज्ञानिनः 'तावदेव' तावानेव 'चिरं' मोक्षविलम्बः। कियत्कालं? यावत् ज्ञानी प्रारब्धेन कर्मणा 'न विमोक्ष्ये' न विमोक्ष्यते। 'अथ' कर्मनिवृत्त्यनन्तरं ब्रह्म 'सम्पत्स्यते' मुक्तो भवतीति छान्दोग्यश्रुत्यर्थः ।।

Ref : B. S. B. D.. Vol. III, pp. 1014–1015

b) Similarly, Madhva in his *Śrīmad-Bhāgavata-tātparya* says :- प्रारब्धकर्मणैवैषां क्लृप्तदुःखस्य सूचकम् । इदानींतनकर्मस्यात् व्रणहेतुर्यथा रणः। देवादीनां स्थितप्रज्ञभावान्नैवान्यथा भवेत्। प्रारब्धमपि तु क्वापि किञ्चिद्विघटितं भवेदिति च ।। (VI. 13. 1)

Narahari Ārya, son of Varadacharya, in his commentary '*Bhāgavata-tātparya-dīpikā*.' on the above quoted passage, says thus :– 'उपमर्दं च' इति सूत्रे विषभक्षान्मृतेरिव प्राप्तस्यापि अनिवृत्तस्य किंचिद्मुक्तस्य सविदा ।। "उपमर्द इह प्रोक्तः चतुर्थलय इष्यत" इत्यनुव्याख्यानानुसारेण प्रारब्धकर्मणः एव उपमर्दो भवतीति भावेन प्रायश्चित्तोक्तिरुपपन्ना न तु अपरोक्षज्ञानोत्तरकृतपापपरिहारार्थं प्रायश्चित्तोक्तिरिति भावः। किञ्चिद्विघटितं फलह्रासेन तथोच्यते न तु ज्ञानेन प्रारब्धकर्मणः कस्यचिन्नाशः इति भावः ।।

ERRATA

Page No.	Line No.	Incorrect	Correct
12	25	नित्यात्मनः	नित्यात्मना
14	7	पूवं	पूर्वं
25	14	wrie	write
48	10	अविद्यादाषेण	अविद्यादोषेण
49	18	चेत्यनन	चेत्यनेन
60	11	illuming	illumining
67	15	*Sarvakartṛva*	*Sarvakartṛtva*
68	18	*mantra*	*mantra*[1]
74	14	शाक:	शोकः
79	9	than	then
82	2	हरे: ॥	हरे: ॥[6]
84	3	वचां सि	वचांसि
89	24	agreable	agreeable
90	21	पुल्लिङ्त्वेन	पुल्लिङ्गत्वेन
103	11	थेषां	येषां
104	2	ज्ञानकमणो:	ज्ञानकर्मणोः
104	15	स्यादित्ययं:	स्यादित्यर्थः
119	12	part	parts
125	6	cretion	creation
127	17	qualittes	qualities

132	22	attriobutes	attributes
132	24	decipers	deciphers
135	12	अर्पिधानभूतेन	अपिधानभूतेन
135	15	मह्यम्	मह्यम्
136	1	(nivṛti)	(nivṛtti)
136	2	Upaniṣad a	Upaniṣads
143	10	Attracto ! her	Attracter ! he
144	3	ऋबिर्ज्ञेयो	ऋषिर्ज्ञेयो
144	7	ब्रहम	ब्रह्‌म
156	23	ब्रह्मैव	ब्रह्मैव
164	14	*bhak as*	*bhaktas*
165	8	गमनागमनर्वाजतेन	गमनागमनर्वाजतेन